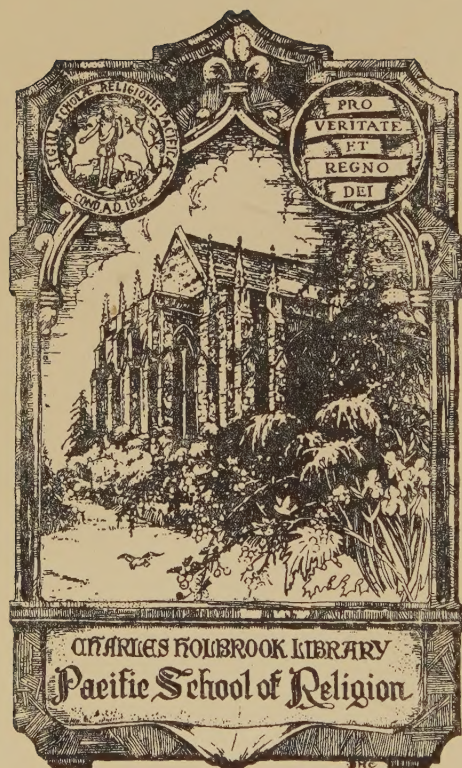


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NEW TESTAMENT ABSTRACTS



VOL. I

NO. 1

JANUARY

1956



Weston College of the Holy Spirit

WESTON 93, MASSACHUSETTS

Announcing
NEW TESTAMENT ABSTRACTS

Presented by
The Faculty and Students of Theology
Weston College of the Holy Spirit

Editor
Walter M. Abbott, S.J.
Weston College
Weston 93, Mass.

This first experimental issue
is presented as a supplement to
THE MODERN HUMANIST

NEW TESTAMENT ABSTRACTS is intended to be a current, yet permanent, record of periodical literature, as complete as possible, about the New Testament. If this first experimental issue meets with general approval, NEW TESTAMENT ABSTRACTS will be published four times a year, in the months of March, June, September, and December.

This copy of NEW TESTAMENT ABSTRACTS is an introduction to the work that we hope to do. We welcome any suggestions and recommendations you may have about the format, style, etc.

For additional copies of this issue (.35¢ each) address the Editor.

The Function of our Publication

At present there are some theological and biblical journals which, besides their own articles, sometimes add a periodical survey in the form of a list of titles, with occasionally a paragraph about some one or other article. The Catholic Biblical Quarterly is out-standing in this respect. In 1952 the Internationale Zeitschriften-schau für Bibelwissenschaft und Grenzgebiete was begun in order to provide every few years a complete list of work done in the whole field of biblical studies. Between these two extremes we think there is room for our NEW TESTAMENT ABSTRACTS. Our project will not conflict, of course, with the "Bulletin of the New Testament" published every other year by Theological Studies and similar critical essays in other periodicals. We believe that the authors of that type of survey will welcome NEW TESTAMENT ABSTRACTS as an aid in their work.

In this first experimental issue we have covered the period from July to the end of November, 1955. In subsequent issues it is planned to cover the quarter that will have been finished by the time our publication appears. We have not covered all of the periodicals in this issue, both because our staff is limited and because we thought it better to find out how our project would be received before we attempted more complete coverage.

Acknowledgments

We wish to thank Reverend Father Rector (J.E. Coleran, S.J.); the Prefect of Studies (M.B. Walsh, S.J.); and the Dean of Theology (F.L. Moriarty, S.J.) for their approval and support of this experiment. Special thanks are due to the Librarian of Weston College (B. Connolly, S.J.), the 'grandfather' of the idea itself; to the Moderator of THE MODERN HUMANIST (J.J. Walsh, S.J.) and the Editors of THE MODERN HUMANIST at the time the idea was suggested (T. Garrett, S.J. and R. Cote, S.J.). Special thanks are due to the Professor of New Testament Studies at Weston College (J.J. Collins, S.J.) without whose aid and counsel the project would have limped badly. The Editor is grateful to his staff for generous response to the project, and especially to W.F. Macomber, S.J., J.J. McGrath, S.J., and R.V. Dunn, S.J., who have been very helpful as a board of consultants.

W. M. Abbott, S.J., Editor.

SIGLA

* indicates a non-Catholic author or publication.

() indicates material added by the Editor or a staff member, in the nature of bibliographical material or cross-references. Material thus enclosed is due in each case to the one whose name follows.

Abbreviations used in this issue (for titles of journals, books of the Bible, etc.) are listed on the last page.

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TRANSLATIONS, COMMENTARIES, INTRODUCTIONS

Jewish Scholar Translates and Edits NT

1 On H.J. Schonfield*, The Authentic New Testament, Edited and Translated for the General Reader (Dennis Dobson, in association with the Petrie Press, 1955), The Times Literary Supplement (London), Aug. 26, 1955, 496. — The anonymous reviewer says that the "authenticity" of Schonfield's NT is a matter of opinion, but he adds that Schonfield "may sometimes be right" in putting the books in an order found in no manuscript, in changing the order within individual books, in changing titles, and in abstracting "footnotes" from the text and relegating them to the bottom of the page. In their advertisement the publishers describe the work as "the first English version of the Christian Scriptures ever to be made by a Jewish scholar." Schonfield himself describes it as a "non-ecclesiastical version". — W.M. Abbott. 1

Essays on the Bible by British Scholars

2 E.G.R.*, "A Symposium on the Bible," The Manchester Guardian Weekly, Oct. 20, 1955, 6. — This is an enthusiastically favorable review of The Bible Today: Historical, Social, and Literary Aspects of the Old and New Testaments Described by Christian Scholars (Eyre and Spottiswoode, 1955), a book which makes available in more permanent form the substance of the special supplement published by The Times (London), June, 1954. Ten of the 30 essays are devoted to the NT and its background. The reviewer says the book is the beginning of the answer to those who contend that critical scholarship has but a negative and destructive office, and no value to the believer for whom the Bible is the word of God. The book, he says, is in the grand tradition represented in the last century by the scholarship at Cambridge University of Westcott, Hort, and Lightfoot. It is the background for the even more substantial biblical theology which is emerging from this ferment, and of which again the theology of another Cambridge scholar, Frederick Denison Maurice, is a landmark and a signpost. — W.M. Abbott. 2

3 "Biblical Scholarship," on The Bible Today..., The Times Literary Supplement, Oct. 28, 1955, 645. — The importance of the book, writes the anonymous reviewer, can hardly be over-estimated. It is not an introduction to the Bible, of course, but a description of the work scholars have done during the past 100 years. From this work the Bible emerges in what is unquestionably its proper shape as a real vehicle of the Word of God given through human minds and written by human hands. An essay on the apocalyptic writings in the Bible is recommended for the 2nd ed. The introductory essay might well be expanded to include some account of the history of modern biblical scholarship so that the modern reader may understand what seemed to be at stake to men like Pusey, and how it came about that through the patient, courageous work of Christian scholars they were proved to be mistaken. — W.M. Abbott. 3

On Schildenberger's Introduction to the Bible

4 N.W. Porteous*, on J. Schildenberger, Vom Geheimnis des Gotteswortes. Einführung in das Verständnis der Heiligen Schrift (Heidelberg, F.H. Kerle Verlag, 1950) in Bibliotheca Orientalis XII (1955), 140-41. — The Edinburgh reviewer finds this book of 532 pages contains an impressive statement of the Catholic view of Scripture. "There is little that is unexpected but much 4

that is worthy of consideration even by those who are unable to share certain of the dogmatic points of view." Porteous notes the book's disagreement with those Catholic writers who have maintained that the inerrancy of Scripture is confined to matters of faith and morals. He feels it is a blemish that the author in his discussion of Is 7 simply passes over the fact that the Hebrew word 'almah does not necessarily mean "virgin". Porteous notes that in Schildenberger's exposition of Gn 3 there is a "not very convincing" argument for the sinlessness of the Virgin Mary. -- W.M. Abbott.

Studies in Language and Vocabulary

- 5 5
R.A. Dyson, on Vocabulaire Biblique (publié sous la direction de Jean-Jacques von Allmen, Delachaux and Niestlé S.A. Neuchâtel-Paris, 1954), Bb XXXVI (1955), 375-6. -- This work of 37 contributors is a compendium of biblical theology in the form of a dictionary. It aims to give to readers who are not specialists the results of the contributor's studies, above all a view of the meaning that human words take on when used as vehicles of the word of God. While written chiefly for the Protestant Churches in Switzerland and France, its general objectivity and irenic spirit will make it a valuable aid for the mature Catholic student who will not share all the views of the authors. -- W.M. Abbott. (P. Benoit, RB LXII (1955), 461, notes that despite some inequalities and also some Protestant biases, the work is of excellent scientific quality though of brief compass. -- W.F. Macomber.)
- 6 6
P. Benoit, RB LXII (1955), 462-4, notes that E. Osterloh und H. Engelland*, Biblisch-Theologisches Handwörterbuch (Vandenhoeck & Ruprecht, Göttingen, 1954), a Lutheran counterpart of Vocabulaire Biblique, is of much larger scope, of excellent quality, with occasional biases. -- W.F. Macomber.
- 7 7
P. Benoit, RB LXII (1955), 447-8, notes that F. Blass, Grammatik des neutestamentlichen Griechisch (bearbeitet von A. Debrunner, 9th ed., 1954) is essentially the same text with a change of format. -- W.F. Macomber.
- 8 8
P. Benoit, on M. Black, An Aramaic Approach to the Gospels and Acts (2nd ed., Oxford, 1954), ib. -- The original has been completed by valuable supplementary notes and appendices of solid scholarly value. -- W.F. Macomber. (J. Bonsirven, Bb XXXVI (1955), 372, praises Black's book and says that an exegete should always have it at hand. -- W.M. Abbott) (cf. 42,29,15,32)
- 9 9
R. Mercurio, on B.M. Metzger*, Lexical Aids for Students of New Testament Greek (Princeton: publ. by the author, 1955), CBQ XVII (1955), 663. -- Lists of words accompanied by English derivatives, arranged according to frequency; classification of words according to roots; and five useful appendices make a handy work-book on Greek vocabulary (by the Professor of NT language and literature at Princeton Theological Seminary). -- W.M. Abbott.

Huby's Introduction to the Gospels Revised

- 10 10
A. Kleinhaus, on J. Huby, L'Evangile et les Evangiles (Nouvelle Edition revue et augmentée par X. Leon-Dufour: Verbum Salutis XI, Paris, Beauchesnes et ses Fils, 1954), in Antonianum, XXX (1955), 318. -- The progress of

biblical science in the 25 years since the first edition of this work appeared has made necessary this new edition of Huby's introduction to the Gospels. There is, therefore, extensive treatment of the formation of the oral gospel by kerygma (the preaching and the catechism which preceded the Gospels) and the retention and transmission of Christ's words by the Apostles. There is a good annotated bibliography. -- W.M. Abbott. (M.-E. Boismard, RB LXII (1955), 449-50, considers the new treatment of the prehistory of our gospels as one of the best to be written on the level of ouvrage de vulgarisation. -- W.F. Macomber.) (Brinkmann, Scholastik XXX (1955), 614-5, outlines the new parts in more detail and commends the book's good, clear insight into the development of the Gospels. -- W.M.A.)

Vawter's Popular Explanation of the Four Gospels

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E.F. Siegman, on B. Vawter, A Popular Explanation of the Four Gospels ('Father Smith Instructs Jackson' Series; Huntington, Indiana: Our Sunday Visitor Press, 1955), CBQ, XVII, No. 4 (1955) 640-642. -- Siegman quotes Fr. Daniel Martin's presidential address (Catholic Biblical Association) which calls for popular biblical work that does not sacrifice adequacy for brevity, that presents "sound and accepted exegesis in language that is simple, direct, and as vivid as possible" in a presentation that "should be primarily religious". The reviewer claims that tested by these criteria this work merits A-1 rating. He offers several suggestions on the handling of OT pericopes to which references are made in NT and points to these sections as the book's single weakness. He hopes that this commentary will receive wide use by study groups and by seminarians and priests. -- J.J. McGrath.

THE SYNOPTIC GOSPELS

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M.R. Weijers, on W. Grosheide*, Het heilig Evangelie volgens Mattheus (Commentar op het Nieuwe Testament, aangevangen door S. Greijdanus en F.W. Grosheide, Kampen, 1954), RB LXII (1955), 453-4. -- In the interests of pastoral (Evangelical) preaching the original work has been recast, and the main emphasis of this 2nd ed. lies on the explanation of the text. The reviewer considers the commentary profound and contributing to the understanding of the Gospel. The sense of dramatic development is especially to be commended. The treatment of questions of literary criticism, however, is quite dissatisfying, especially in regard to the Synoptic Question and the audience to which the Gospel was directed. Grosheide prefers the oral tradition of Gieseler and thinks that the gospel was destined for the Jews, not the Jewish Christians. -- W.F. Macomber. (cf. 25-32)

Stendahl's "School of St. Matthew"

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M.-E. Boismard, on K. Stendahl*, The School of St. Matthew and its Use of the Old Testament (Acta Sem. Neotest. Upsaliensis, XX, Uppsala, Lund, Copenhagen, 1954), RB LXII (1955), 454-5. -- The thesis ably proposed and sustained by Stendahl is that the Gospel of Matthew was not the product of an individual but of a school that used it as a manual of instruction for the formation of catechists. He points out the analogy provided by the Didache and the Manual of Discipline of the Qumran sect. Furthermore, the apologetic usage and adaptation of OT citations from different sources is well paralleled by the Habacuc pesher. -- W.F. Macomber.

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14

M.-E. Boismard, on H. Ljungman*, Das Gesetz erfüllen. Matth. 5:17 ff. und 3:15 untersucht (Lunds Universitets Arsskrift, 1954), RB LXII (1955), 455. -- New light has been shed on the interpretation of two difficult texts, in the opinion of the reviewer. In a precise and well-documented study the author maintains that the fulfillment of the law meant by Christ is not material conformity to its prescriptions but the perfect achievement of its spirit that animates even the smallest precepts. That spirit is man's total submission to God. Christ in His very person and in His coming into the world is thus the perfect fulfillment of the Law. -- W.F. Macomber. (cf. 80,81)

Vaccari Explains "Divorce Clause" (Mt 5:32) as Invalid Marriage

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A. Vaccari, S.J., "La clausola sul divorzio in Matteo 5,32: 19,9," Rivista Biblica, 3 (1955), 97-119. -- Vaccari advances two reasons for giving this conference during the biblical week in Rome Sept. 20, 1954: 1) to justify his translation of the divorce clauses in Mt. 5,32; 19,9; 2) because an article, under the same title, appeared in CBQ (XVI n. 2, 155-167) by Rev. Bruce Vawter, C.M.

Vaccari uses the various opinions mentioned by Vawter as basic ground for his conference. The following are the interpretations: 1) the traditional opinion which is common among Catholics: with that clause Jesus permits the husband to send away his wife guilty of adultery, but he cannot remarry; 2) the Protestant opinion: it gives the husband not only the right to send away the unfaithful wife but also the right to remarry; 3) the inclusive opinion: the formula parektos logou, me epi, does not imply an exception but an inclusion: "neither in the case of porneia is it licit to send away your wife"; 4) the interpretative opinion: Christ refers to erwat dabar of Dt. 24,1 when he uses logos porneas; 5) the rabbinic opinion: Porneia in the Jewish judicial law of those days means invalid marriage or null; Porneia means zenut; 6) the evasive opinion: Christ, favouring the mosaic concessions and the discussions among the rabbis, does not want to interfere with the disciples of Hillel and of Sciammi; He expresses himself parektos logou, me epi so as to say "I don't talk here of the case of porneia."

Much has been discussed about the value of the particles parektos and me in these texts. But the main point is to see the real meaning of porneia. To this question "What does porneia mean?" the preceding opinions may fall under three categories: 1) Turpitudinis=erwat dabar according to Dt. 24, 1; 2) adultery; 3) state of invalid marriage.

Christ goes beyond Moses (Mt. 10, 4-9) and wants to give a new meaning to marriage. His meaning is against opinions 3 and 4. Porneia means a general sin, not adultery. If Christ wanted to say adultery he could have used the term moicheia (against 1 and 2). The Protestant interpretation is a contradiction (cf. Christ's statement showing the indissolubility of marriage: Mt. 19, 4-9; Mk. 10, 11; Lk. 16, 18.) The traditional interpretation (opinion 1) is not the authentic interpretation of the text of Matthew. According to Bonsirven porneia means zenut, an attempted marriage. It means fornication and not adultery. Porneia means crime outside matrimony between free persons. This exception of porneia makes clearer the indissolubility of marriage.

It is to be noted that the word gune, gunaika in aramaic, itteta, is used to signify both "wife" and "woman". So the meaning is clarified according to context. In Dt. gune means the married wife; divorce means the dissolution of the marriage bond. Christ goes higher in formulating the new law that had to be more universal. This is the reason for that clause "except in the case of an attempted marriage". Without it many false conclusions may arise.

In conclusion: the particles parektos and me emphasise a real exception to the principal sentence; the clause does not bring confusion but clarity; interpreting porneia as an invalid marriage affirms with greater force the indissolubility of marriage, for Our Lord is saying that excluding the cases in which the marriage bond seems to exist whilst in reality it does not, a marriage once contracted can never be dissolved. -- G. German. (A convenient summary of this position is given by R. Dyson and B. Leeming in Cl R XX (1941), 283-94; the traditional interpretation may be found in C. Lattey, "Divorce in the Old and New Testaments," Cl R XXXV (April, 1951) 243-53. -- J.J. Collins.)

De la Rochelle's Medieval Commentaries on Mark and Luke

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E. Lio, "Alcune 'Postillae' sui vangeli nei rapporti con Alessandro di Hales, Giovanni de la Rochelle e la 'Summa Fratris Alexandri'," Antonianum, XXX (1955), 257-313. -- The frequent questions and answers, some brief and others more developed, in the scholastic manner found throughout some "Postillae" (i.e. biblical commentaries of the Middle Ages) on the Gospels of Luke and Mark, are shown by Lio to be remarkably parallel to sections of Alexander's de superfluo and his Summa, but also to de la Rochelle's Summa de vitiis and other works. The two "Postillae" are by the same author, however, and that author was "more probably" de la Rochelle. The "Postillae" would be sources of Alexander's Summa and not vice versa, but the "Postillae" would depend on Alexander's de superfluo and the Summa de vitiis of de la Rochelle. The other works of de la Rochelle probably followed the "Postillae", but it is also possible that they preceded the "Postillae" which were composed after 1227 and before 1245. Lio makes out a case that de la Rochelle was probably "il redattore" of Bks 1 and 3 of the Summa Fratris Alexandri. -- W.M. Abbott.

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M.-E. Boismard, on J. Schmid, Das Evangelium nach Markus (Regensburger Neues Testament, Pustet, 1954), RB LXII (1955), 455-6. -- The excellent original of this translation and commentary has been improved by many a mis-au-point, based on recent scholarship, and by eight new exemplary excursus on different questions. This is a work of haute vulgarisation. -- W.F. Macomber

St. James as Luke's Apostolic Source

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J. Staudinger, "Testis primarius Evangelii sec. Lucam?" VD, XXXIII (1955), 65-77, 129-142. -- Who is the primary source for the third gospel? St. James, Apostle and "brother" of the Lord is the answer of this two-part article. The author proposes St. Paul as the intermediate between St. James and St. Luke. He appeals to the personal contacts of the first bishop of Jerusalem and the Apostle of the Gentiles, and to the similarity in their proposal of Christian Doctrine. He acknowledges the dependence of St. Luke upon St. Paul, but eliminates the latter as a possible eye-witness of the events of Christ's life. Appealing to D 783 the author demands a member of the apostolic college as the ultimate source of this particular channel of divine revelation. He finds the third gospel differing from the first and second in several places by placing

authentic interpretations of the meaning of Christ's words rather than the very words themselves. He maintains that only an apostle could have been the legitimate source of such interpretations.

Why select St. James rather than any other apostle? The author believes it improbable that St. Luke would have known the Blessed Virgin Mary. In such a case he holds that there must be another source for the intimate picture of the early life of our Savior. He maintains that St. James very likely lived under the same roof with our Lord and His Blessed Mother and perhaps also had access to a document which Zachary might have left to the family of his own peculiar role in the early events surrounding the Incarnation. Another point which strikes the author is the appearance of Mary the mother of James in the third Gospel and her part in the annunciation of our Savior's resurrection.

The author feels that St. Luke was motivated in his writing of the third Gospel by the desire to supplement the Gospels of St. Matthew and St. Mark with the special insights which St. James had with regard to the life and teachings of our Savior. Nevertheless the author sees no difficulty in the probability that St. Luke made use of the versions of St. Matthew and St. Mark to form the structure of his own gospel and even to express certain Hebraisms in their very words.

The author further believes that his hypothesis, which joins St. James the "brother" of the Lord with St. Matthew, St. Peter, and St. John as the "testes primarii" of the Gospels, will deliver the death blow both to the hypothesis of a primitive gospel and to that of form-criticism by establishing four eye-witnesses as the independent sources of the Gospels. -- J. O'Neil.
(cf. 25-32, 19, 24, 53, 54, 69)

The Proto-Luke Hypothesis

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V. Taylor, "Important Hypotheses Reconsidered -- I. The Proto-Luke Hypothesis", Exp T.*, LXVII (1955), 12-16. -- The Proto-Luke Hypothesis is reconsidered by one who has been actively interested in the question for many years. (cf. V. Taylor Behind the Third Gospel, 1926). The main arguments for the hypothesis are summarized. The author insists that no full scale refutations have been attempted but only "isolated forays upon outposts or important bastions". As one who accepts the hypothesis as substantially sound, the author discusses the principal objections which have been raised and the bearings which these objections have upon the hypothesis. Some modifications of the hypothesis are proposed. The paper concludes "... the supporters of the hypothesis have been more constructive than their critics. Both must build if progress is to be made". -- R.E. Varnerin.
(cf. 18)

Luke's Gospel Written Before Acts?

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H.G. Russell, "Which Was Written First, Luke or Acts?" HTR* XLVIII, 3 (1955), 167-174. -- The traditional view is that Luke's Gospel was written before Acts. This is based on the reference to a "first book" in Acts 1:1, and probably more on the assumption that what an author presents first he has written first. Modern authors admit of inconsistency on this point, so perhaps also ancient authors. To suggest a possibility does not urge the probability, but Russell considers the traditional view an assumption "which so far as I know has never been adequately tested or criticized". The internal chronological evidence of the two books seems to suggest a date after 70 A.D.

for Luke and before 70 A.D. for Acts. "The judgment of a post-70 date for Luke is based primarily on the description of the destruction of Jerusalem given in Luke 19:41-44, and more especially in 21:20-24, which when compared with the vaguer language of the parallel account in Mark 13:14-19 looks like a prophecy after the event". The fact that Acts does not mention the destruction of Jerusalem might be an indication that the author planned a third book. Also the account of the Ascension seems primary in Acts while secondary in Luke. Another clue is that a motif in Mark is often omitted from the parallel account in Luke but found again in Acts. Russell states in conclusion: "My intention in discussing the possibility of Acts' priority to Luke has not been to try to prove its probability, but rather by offering it as a possibility to question the validity of the alternative and traditional view". -- R.V. Dunn. (cf. 52 ff., 32)

Egypt as the Background of the Parable of the Prodigal Son

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F. Gryglewicz, "Breaking of the Contract of Work as Mentioned in the Gospels," Scr, VII (1955), 109-112. -- From the Catholic University of Lublin, Poland, the author writes about the prodigal son (Lk 15:6-20) and the shepherd who fled (Jn 10:12-13). The Gospels do not say whether their breach of contract was authorized by local customs; nothing is said about the possible consequences of such action. The author consults ancient authors, papyri, and the work of Rostovtzeff, Rostowzew, et al. for similar giving up of work, but concludes that the prodigal son's way of acting was not found anywhere outside Egypt. It seems therefore that the far country into which the prodigal son went was Egypt. It is possible that he went to the country east of the Lake of Gennesaret, and in such a case Our Lord's parable might serve as proof that the Egyptian anachoresis (leaving of work) was known and occasionally practiced in Palestine, or at least on the eastern side of Gennesaret. -- W.M. Abbott.

A Point of Biblical Greek (hoti) in Luke's Gospel

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P. Winter, "Hoti Recitativum in Luke I, 25, 61; II, 23," HTR* XLVIII, 3 (1955), 213-6. -- Winter's explanation is confined to a few instances where hoti precedes passages of quoted speech. He lists three possible explanations for the use of hoti: 1) usage of the vulgar Greek of the NT period; 2) the rendering of the Aramaic particle de into Greek; 3) the reproduction of the Hebrew ki. The author investigates this third possibility. He points out that the Hebrew particle ki is often used to introduce direct narration (analogous to the hoti recitativum) with the secondary idea of asseveration. The apparent flexibility with which the Greek particle is used allows one to suppose that it might be a reproduction of the original Hebrew ki, which certainly has the same flexibility. Thus in the passages cited in the title the author suggests a reading that would carry the idea of asseveration rather than the introduction of a simple narration. Thus he would render Lk 1:25: "... saying: truly, thus has the Lord done unto me." Winter does not wish to extend this interpretation to a great number of passages. (cf. also M. Zerwick, Graecitas Biblica (Bibl. Inst., Rome, 1955), 121, note 1). -- R.V. Dunn.

Comments on Dupont's Les Beatitudes

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P. Benoit, on J. Dupont, Les Béatitudes (Bruges, Saint-André & Louvain, Nauwelaerts, 1954) in RB LXII (1955), 420-5. -- Dom Dupont has not merely

fulfilled his expressed intention of presenting a synthesis of the work of other scholars but has also, in the opinion of the reviewer, contributed some valuable and original viewpoints. In the first half of the book the author subjects the Sermon on the Mount to a literary analysis. He believes that Our Lord delivered the original sermon to His twelve apostles alone. The Beatitudes formed the exordium, and they were followed by three main sections. The first contrasted the justice of the new Kingdom to that of the Scribes and Pharisees, the second taught that this justice was to be practised before the eyes of God, not those of men, and the third gave three warnings against judging others, false prophets, and a justice which would consist in words instead of deeds. This primitive version was preserved in the Aramaic gospel of St. Matthew and in its first Greek translation. The second redaction, which is our canonical Matthew, enlarged the original with many sayings of Christ derived elsewhere, whereas Luke, while adding a small number of verses, has mainly confined himself to omissions and changes in the literary expression. As for the Beatitudes, the primitive account contained only the four given by Luke, who has transposed their form and added corresponding "woes". Matthew, on the other hand, has added four other beatitudes and, by slight additions to two of the originals, has changed their emphasis.

In the second part of the book the author aims at penetrating the spirit which animated each of the different renditions. The original discourse was kerygmatic. Our Lord announced the kingdom and designated those whom the Father had chosen as its recipients, the poor, the afflicted, the hungry, and the persecuted, that is, "the foolish things of this world". Luke also envisages these outcasts of this world but with the purpose of consoling them with the promise of joy in the next life. The rich, on the contrary, who have rejoiced in this life, must weep hereafter. Luke's emphasis is sapiential. The intent of our canonical Matthew seems rather to be catechetical. He presents the beatitudes as an ideal of moral perfection. Thus, the poor that he envisages are "the poor in spirit", whether actually so or not.

These shifts of emphasis in Matthew and Luke do not betray the thought of Christ, since they are inspired by His other teachings and are fundamentally in harmony with the primitive version. The four beatitudes added by the redactor of Matthew are at least a reflection of teachings found elsewhere, whether Our Lord actually uttered them or not. In any case, the modifications of the original Sermon on the Mount are guaranteed by divine inspiration, whose purpose is not to give a materially accurate rendition of Christ's words, but rather to give us His thought as it was understood, with the assistance of the Holy Spirit, by the primitive Church, and as it was adapted to meet her concrete needs.
-- W.F. Macomber.

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R.E. Brown, on Dupont, Beatitudes ..., CBQ, XVII (1955), 522-524 -- Brown admires the "effective and instructive" method used by Dupont in his very scholarly and objective approach to the problem. Dupont's efforts aim at proving that Lk and the canonical Mt departed from the tenor of the original redaction (a primitive document in Greek, called Greek Matthew), and have made it conform to the theme of their respective Gospels. Brown holds that this modified Form Criticism, in the fine tradition of the Louvain School, should be "a priori" objectionable only to those who consider the Gospels a verbatim report of the words of Christ. To Dupont's contention that such fidelity to the words of the Master, while it might suit our present mentality, was not as important to the Evangelists as their conception of the Gospel to be a living message, one to be adapted to the needs of the primitive church, Brown adds, "Certainly this outlook on the Beatitudes is far less demanding on the imagination than any attempt at strict concordism between the hopelessly divergent narratives of Mt and Lk."
-- J.J. McGrath

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(cf. 18,86)

C. Butler, "The Synoptic Problem Again", Downside Review, LXXIII, (1955), 24-46. -- A discussion of three books which challenge the previously dominant hypothesis among non-Catholic scholars as regards the original sources of the Gospels. First, The Gospel Before Mark, by Pierson Parker*. Professor Parker challenges the hypothesis only as regards the relations between Matthew and Mark. He contends that their parallelism is explained by a common ancestor, K. He is also convinced of the reality of Q. Dom Butler is willing to agree on such a K, calling it a 'proto-Matthew', an earlier edition of our Matthew, upon which Mark depended. As for Q, Butler holds that Parker's argument is more linguistic than stylistic and needs to be drastically purged.

The second book treated is, Le Problème Synoptique, by M. Vaganay. It is compared to the third book, Originality of St. Matthew, by Butler himself. M. Vaganay's conjectural sources are five, while Dom Butler's are twofold. Butler claims that if his theory seems to have erred by excessive simplicity, it will not be denied that M. Vaganay presents a highly complicated explanation with an abundance of conjectural sources. Comparisons are made from a Gospel narrative to prove this point.

The conclusion points out that it is impossible to prove that the source used by Mark and Luke was not a proto-Matthew but Matthew itself. While disagreeing with his fellow scholars on certain points, Dom Butler welcomes their important reinforcements in the struggle against the priority of Mark.

-- R. Ferrick.

(cf. 18, 26-32)

M. Zerwick, "Progressus in Quaestione synoptica?" VD, XXXIII (1955), 18-23. -- A sympathetic review (principally) of Pierson Parker's The Gospel before Mark (U. of Chicago, 1953). Parker's central thesis is that there was a primary Judaeo-Christian Gospel (to be called K). This was made up, mainly, of our canonical Mk together with those sections which are proper to our canonical Mt alone (to be called M). Parker has unintentionally preserved the tenor of the Biblical Commission decrees. Thus Parker's K agrees with the decree: "Mt wrote his own Gospel which is a Gospel in the true sense". Parker's Q (common source for Mt and Lk) seems to be proved for the first time. The linguistic individuality of Q is clearly established by the 32 expressions which occur more often in the Q sections of Mt and Lk than they do in all of Mk or Jn.

Q would come to Mt as to a Gospel already constituted. It seems that this contradicts the Biblical Commission decree: "There is a substantial identity between the Aramaic Mt and the canonical Greek Mt". Fr. Zerwick however points out that this decree does not peremptorily define immutable truths. It rather warns and forbids Catholics to hold "easily and without any testimony of tradition modern theories" in this case a certain two-source theory. De facto there is now a two-source theory defended by some Catholics. Wikenhauser, a Catholic, holds as certainly proved: "There was a common source of Mt and Lk which principally, but not exclusively, contained the sayings of the Lord." Parker's theory is closer than this to Catholic tradition.

Parker over-emphasises the alleged influence of the Judaizer-controversy upon the composing of the Gospels. He cannot be followed in a second hypothesis: "The unfavorable way that Mk shows the actions and treatment of the Apostles is due to the lowered estimation of the Apostles - which is derived

from Paul". These two hypotheses are mere speculations extrinsic to the main thesis of Parker. Fr. Zerwick finds that the value of The Gospel before Mark is due to the solidity of its argument, the full agreement between the fruit of internal criticism and historical tradition, and a pleasing clearness of presentation. -- B. Scully.

Vaganay's Book

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D.M. Stanley, on L. Vaganay, Le Problème Synoptique (Paris, Tournai, New York, Rome: Desclée and Co., 1954) CBQ, XVII, No. 4 (1955), 647-655. -- The importance of the present volume lies in the fact that it is a carefully-worded invitation to re-work the evidence, textual as well as historical, calculated to shed light upon the Synoptic concordia discors; and the invitation takes the form of a rigorously scientific modus investigandi in seven steps with which the reader is presented. Later on in this detailed nine-page review Stanley notes: "To say the least, the Synoptic solution under M. Vaganay's expert direction has entered upon a new phase of development, which no one who professes interest in the origin of our first three Gospels can afford to ignore". Stanley concludes that the book is rewarding even though somewhat difficult to read: "No student of the NT can afford to be unaware of this great book; nor will anyone regret the time spent in trying to evaluate its complex argument". -- J.J. McGrath.

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L. Turrado, on L. Vaganay, Le Problème ... , Salmanticensis, II (1955), 193-5. -- L. Vaganay's book is a new attempt to present us with a safe hypothesis to follow in the explanation of the concordia discors of the Synoptics. The author distinguishes seven stages before the final redaction. Each stage in itself is but a mere repetition of a subject widely treated before. The novelty of this theory as a whole consists in a well thought out arrangement of the old elements into a new theory. The newest element in the theory is perhaps the existence of a supplementary source of the Aramaic Matthew, which Vaganay calls S and Sg. The book as a hypothesis is well grounded. It would be premature, however, to present it as a definitive conclusion. -- F. Alcina.

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H.D., on L. Vaganay, Le Problème ... , Revue Bénédictine LXV (1955), 145. -- The solution proposed by Vaganay, that Mark had both the Roman catechesis and the primitive catechesis of Jerusalem (used by Matthew to write the Aramaic Gospel), supposes a study of the tradition which allows a reconstruction of just what this Aramaic Matthew was and what could have been its translations into Greek. Vaganay's thesis stands or falls precisely on this point, and it is this point which has to be further probed and studied. -- A. Jolson. (cf. also J. Levie, NRT 76 (1954), 689-715; 812-843; and L. Cerfaux, NRT 76 (1954), 494-505. -- J.J. Collins) (cf. 8,42)

Comments on Vaganay's Theory

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R. Schnackenburg, "Tagung der kath. deutschen Exegeten des N.T.," Bb XXXVI (1955), 400-1. -- 13 NT exegetes from all sections of Germany in March, 1955 held a convention at which two papers were concerned with Vaganay's book. In discussing recent studies on the Synoptic Question Prof. Schmid of Munich stated that several French and Belgian exegetes would see the solution in Vaganay's theory. The members attending the congress, however, found it not proved. Taking a test case for the new hypothesis Prof. Schnackenburg of

Dillingen examined Mk 9:33-50. The exegetes present favored as more probable the priority of the canonical Mk. -- J.J. Collins

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B.C. Butler, "M. Vaganay and the Community Discourse", NTS I,4 (1955), 283-90. -- An examination of the probable source of the "Community Discourse" (Mt. 18, 1-35; Mk 9, 33-50; Lk 9, 46-50) in the light of Vaganay's synoptic theory. Vaganay holds that Mt Mk and Lk are all dependent upon a lost Greek translation (Mg) of a lost Aramaic Gospel. Lk is also heavily (but Mt lightly) indebted to Mk. Vaganay had offered in Le Problème Synoptique a reconstruction of the "Community Discourse" as, he thought, it appeared in Mg. Fr. Butler finds that if Mk did exist it would have been indistinguishable from our Mt as a source of the Community Discourse. Mk's source might have been Mt itself. (This contradicts Vaganay's hypothesis that Mt borrowed somewhat from Mk but not vice versa.) The Community Discourse, as recorded in our Mt 18, 1-10 (minus vv. 7-9 which seem to have been inserted by Mt from 5,29 ff.) might be the record of an actual discourse of Christ.

Several reasons prove that Mt was the source of Mk and Lk -- not vice versa. The antithesis between Mt 18, 5 and 6 strongly suggests that these were originally juxtaposed (not separated by the "strange exorcist" digression of Mk 9,37b-41). Mk 37b is irrelevant in its present context but is relevant in Mt 10,40 from which it must have been borrowed. Mk 9,43-7 is irrelevant in this context but is relevant in Mt 5,29 from which it must have been borrowed. Mk 9, 41 is irrelevant to its context but relevant to Mt 25,31-46. Lastly, if Mt 18, 1-14 has vv. 7-9 subtracted (as editorial "borrowings" of Mt from other sections of his own Gospel) the entire pericope has internal coherence. This could never have resulted from the disparate artificially connected verses of Mk. -- B. Scully.

Synoptic Studies Presented to Wikenhauser

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M.-E. Boismard, on Synoptische Studien (München, Karl Zink Verlag, 1954), RB LXII (1955), 450-3. -- On the 70th birthday of Dr. A. Wikenhauser, professor at the University of Freiburg, this volume of important articles was presented to the man who has done so much for Catholic biblical studies in Germany. Boismard lists authors and titles, and indicates the contributions made in each case. P. Benoit, on the death of Judas (Mt 27:3-10; Acts 1:16-20); J. Blinzler, on Luke's journey to Jerusalem; M.-E. Boismard, on literary connections between Luke and the Apocalypse; L. Cerfaux, on the multiplication of loaves (Mk 6:31-8, 26; Mt 14:13-16, 12); J. Dey, on the use of conditional propositions in the Synoptics; A. Fridrichsen, on a parallel to Mt 11:28 ff. in Epictetus; J. Jeremias, on recognizing Jesus' own words; M. Meinertz, on the parable of 10 virgins; W. Michaelis, on the Synoptics and the "delay" of the Parousia; K.T. Schaefer, on Mk 2:20 and its parallels; J. Schmid, on Mark and the Aramaic Matthew; R. Schnackenburg, on Mk 9:33-50; J. Schneider, on Luke's journey to Jerusalem; A. Vogtle, on the sign of Jonah (Mt 12:40-2; Lk 11: 30-2); H. Vogels, on the influence of Marcion and Tatian on the text and canon of the NT. -- W.F. Macomber.

THE GOSPEL OF ST. JOHN

The Source of Logos: Old Testament or Philo?

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J. Bligh, "The Origin and Meaning of Logos in the Prologue of St. John", Cl R, XL (1955), 393-405. -- After examining six possible sources from which St. John may have drawn the term Logos (three in the books of the Old Testament,

Epistles of St. Paul, doctrines of Philo, vision narrated in Ap 19:11-16), the author explains his preference for the revelation solution but indicates that the meaning of the term as used by St. John bears a relation to Philo's Logos and its three distinctions. An interpretation in the light of the latter offers new insights into the possible deeper significations intended by St. John; for example, some of the statements by Philo about his Logos suggest to the Christian reader a very close connection between the Logos of the Prologue and the Eucharist of chapter six. -- T.A. Johnson. (cf. 93)

"Life" in St. John's Prologue

34

I. de la Potterie, "De interpunctione et interpretatione Jo I, 3-4," VD, XXXIII (1955, Fasc. 4), 193-208. -- In the second fascicle of the 1955 VD, J. Mehlmann, O.S.B., proposed that a study of St. Jerome's citations of this knotty text reveals that Jerome favored the reading commonly adopted by the liturgy today, viz. "All things were made through him, and without him was made nothing that was made. In him was life. ..." (called reading B). Here a different view of Jerome's preference is advanced. The approach is from an analysis of the citations (15 in all) of this text, or a part of it, in their chronological order. Such analysis, de la Potterie proposes, reveals that St. Jerome "changed his mind" about the proper reading at the beginning of the fifth century. Before this time, Jerome favored the "traditionally older" reading: "... without him was made nothing. What was made in him was life. ..." (called reading A); after the turn of the century, he preferred reading B. With regard to incomplete citations (those terminating with the word "nothing") the writer has appealing arguments to show that these citations, too, support his conclusions about Jerome's change of opinion. In the light of this analysis, then, the original Vulgate (384 A.D.) used reading A.

In a second section, the preferred readings of other writers of antiquity are listed. Reading B first appears in the East only in the 4th century, as a means of confuting heretics, and thence it spread almost universally. In the West, reading A (in two forms) is common and remains the "classic" text throughout the Middle Ages. In the 16th century, revisions of the Vulgate, which followed manuscripts of the Antiochian school (showing reading B), quickly popularized B as the new reading. By the 20th century, B had become the only reading. Today many exegetes want to get back to reading A.

In a third part, de la Potterie makes much of the treatment of Fr. Boismard, O.P. (Le Prologue de Saint Jean, Paris, 1953, p. 28) in favor of reading A, and adds further argumentation in the light of the Dead Sea manuscripts. There follows a brief discussion of several interpretations given to reading A, including those of Augustine, St. Cyril of Alexandria, Ambrosiaster, and John Scotus Erigena. Finally, the writer advances his own interpretation of the verses, one very similar to, though not identical with, Fr. Boismard's exegesis (in op. cit.). -- R.L. Twomey.

The Spiritual Maternity of Mary -- a Literal or Accommodated Sense?

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A. Gélinas, "La Maternité spirituelle dans Jean 19:26," Modern Humanist, XI (1955), 4, 11-24. -- Only from the twelfth century has the universal Catholic belief in the spiritual maternity of Our Lady been explicitly related to the text in John's Gospel. In recent times the question has arisen whether or not the text bears only an accommodated meaning. A study of selected texts from 1880 to the present indicates the views of the principal exegetes. Today,

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the literal sense, which states that Christ explicitly entrusted all the faithful to His Mother, thereby constituting her the spiritual mother of all the redeemed, is prevalent. -- R.J. Cote. (cf. 50,51,75,76)

F.-M. Braun on Hermetic Literature and St. John

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F.-M. Braun, "Hermétisme et Johannisme," R Th I (1955), 22-42. -- The Fourth Gospel has drawn abundantly from the spiritual milieu of the Jews, was inspired with the great events of the Old Testament: creation, the exodus, the expectation of the Messiah, the Temple, etc. John is acquainted with many Apocryphal Jewish writings and seems to have had personal contact with the Qumran sect.

The principal characteristic expressions of the Fourth Gospel have their parallels in the Hermetic literature. The tenets of two types of Gnostics are briefly sketched, i.e., those of the Manicheans and the Hermetists, in relation to the problem of salvation. These are sharply contrasted with the doctrine of the Fourth Gospel on the same problem.

The author then proposes to explain why the Johannine and Hermetic writings resemble one another in many expressions and ideas in spite of profound differences in doctrine. The first reason is that Hermetica have been influenced by either the Septuagint Bible or non-canonical Jewish sources. The first treatise in the Corpus Hermeticum, i.e. Poimandres, is described in some detail: the vision received by Hermes from the First God, the Absolute Mind, who revealed to him the nature of God, created beings and particularly man, his origin and destiny. The work of creation is divided into phases similar to the six days of Genesis. Many similar expressions in the Poimandres and in Genesis are pointed out. Other treatises in the Corpus have also borrowed expressions from the Bible.

The hypothesis that the Hermetic works depend on the Gospel of John itself is considered and it is demonstrated that chronology does not contradict this view.

The Hermetic believers had received a revelation like John. They too had a theory of the nature of God, a method for obtaining salvation for men of good will. Their views make them natural adversaries of Christianity. Some of them, recognizing the truth of the Christian position, are converted; others, like Porphyry, ridicule the Christian beliefs. Porphyry sees the Christians as enemies of paganism and is thus led to defend the oracles of the gods and sees in them deep religious wisdom. Whether he really believed in this religion is doubtful, but he remains a resolute pagan who sees in Christianity only a barbaric religion. The author of Asclepius follows in the footsteps of Porphyry. He defends the worship of idols because they have received a vital spirit and are capable of accomplishing an infinity of marvels. These writers and others seem to have been inspired with the view that the end of paganism spelled the end of the world, both of which they could see in the spreading of Christianity. As a counterattack they build up an antichristian apologetic, a gnostic religion as complete and lofty as that presented by the Evangelist, perhaps even depending on him, thus rendering the role of Christ superfluous. (Article to be continued). -- J.P. Walsh. (cf. 78,79)

The Dead Sea Scrolls Compared with St. John's Writings

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R. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles,"

CBQ, XVII (1955), 403-19. -- Rejecting Dupont-Sommer's method of "historical" identification of Jesus as a reincarnation of the Qumran Teacher of Righteousness, the author compares the Scrolls and John on the basis of terminology and ideology. He finds that the main resemblance is a modified dualism expressed in five points: 1) God created all things; 2) in the world there exist the two spirits of light and of darkness, though John nowhere admits Qumran's created spirit of light; 3) the struggle between these two forces will result in a future victory for the light, according to the Scrolls, whereas the Evangelist teaches that the light is already victorious; 4) sometimes the Scrolls hold that man is determined, sometimes that he is free to choose light or darkness, yet John always holds his freedom; 5) the Sons of Light for Qumran are virtuous sectarians, for John they are those who have faith in Christ joined to good works.

Brown concludes that Christ is the basic difference between the two theologies, yet "in no other literature do we have so close a terminological and ideological parallel to Johannine usage." -- W.B. Cogan.

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R.E. Brown, "The Qumran Scrolls", CBQ, XVII (1955), No. 4, 559-574. -- In the concluding section of his article Brown presents some surprising parallels between the Qumran Scrolls and St. John on the subjects of truth and perversity: "perhaps the most striking yet advanced"; and aspects of charity, as well as the use of "fountains of living water". After presenting the evidence, he concludes that the argument for inter-relation "is indeed strong". He shows the importance of this inter-relation for dating John "well within the first century" and for indicating a "closeness between Paul and John which has been too often denied". As an interesting possibility of the bridge of Qumran terminology and ideas, Brown suggests John the Baptist: "almost every detail of his life and preaching has a possible Qumran affinity". Having argued for some inter-relationship, Brown makes the following very important and clear reservations: "No matter how impressive the terminological and ideological similarities are, the difference that Jesus Christ makes cannot be minimized"; "there should be no question, there remains a tremendous chasm between Qumran thought and Christianity"; and finally "the adaptation of Essene terminology and ideology to Christianity in the NT" does not make "Christianity an Essenism any more than the use of Platonic terminology and ideology by the Fathers makes it a Platonism". -- J.J. McGrath. (cf. 100 ff.)

THE LIFE OF CHRIST

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On J. Guitton, The Problem of Jesus, A Free-Thinker's Diary (Burns & Oates, London, 1955) in The Times Literary Supplement (London), Aug. 19, 1955, 481. -- This work is Guitton's own abridgement of the two volumes of Le Problème de Jésus, published in 1948 and 1953, and it shows French Catholicism at its best -- liberal, scholarly, literary and courteous. The anonymous reviewer writes at length about Guitton's treatment of the Resurrection, noting that it is not the traditional one (Christ rose from the dead, therefore He is divine) but rather: Christ was divine and therefore the Resurrection is all the more probable. In the upshot, writes the reviewer, the free-thinker of Mr. Guitton's creation is obliged to admit that Christ, not being an imposter, is divine; perhaps the weightiest objection that can be made is that he does not give sufficient attention to the form-geschichtliche school. -- W.M. Abbott.

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M.-E. Boismard, on V. Taylor*, The Life and Ministry of Jesus (London, Macmillan, 1954), RB LXII (1955), 457-8. -- This work is a good example of

the results of a moderate use of "Form Criticism". While generally sound and interesting, the book is not without its dubious opinions. -- W.F. Macomber.
(cf. 18)

The Gospels and the Prophecies about Christ

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A. Kleinhaus, on A. Steffini, Synopsis Evangeliorum et Vaticinia de Christo (Marietti, Torino, 1954), in Antonianum, XXX (1955), 317-8. -- This is not a critical work, as its author notes in the preface, but it is very useful. It would have been still more useful if the author had been more critical, e.g. in his list of Messianic prophecies under "divinitas" (Christi); he lists Gn 3:14-15, Dt 18:18-19, 2 Kgs 2:10, Vergil's 4th Eclogue, and other sources from which an argument for Christ's divinity can not be demonstrated. -- W.M. Abbott.

Did Christ Speak Aramaic or Hebrew?

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F.V. Filson, on H. Birkeland, The Language of Jesus (Oslo: I Kommissjon hos Jacob Dybwad, 1954), JNES, XIV (1955), 277. -- From a study of the involved linguistic patterns found in first century Palestine, Birkeland challenges the tradition that Jesus spoke Aramaic. He puts forth the claim that Aramaic was used by the middle and upper classes, and that Our Lord spoke the dialectal Hebrew common to the lower class. The reviewer sharply questions this thesis. Admitting that Jesus may well have spoken dialectal Hebrew, he insists that He also used the more universally known Aramaic. For this he points out the evidence given in Mark especially. -- W.M. Shea. (cf. 8,15,29,32)

Christ, Sin, and Sinners

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E.F. Sutcliffe, on J. Haas, Die Stellung Jesu zu "Sünde und Sünder nach den vier Evangelien (Studia Friburgensia, new series, vol. VII, Univ. Press, Fribourg, 1953), in Scr, VII (1955), 114-7. -- This doctorate thesis is a careful account of Christ's attitude to sins and sinners based on the Gospels alone. It never loses sight of the fact that the Evangelists do not attempt a systematic treatment of the subject and that Our Lord's utterances were not couched and were not meant to be couched in strict theological language. Some passages in Haas, however, are criticized. Haas nowhere deals with Mt 23:35 ff., a crucial passage on collective guilt and collective responsibility; qualification seems to be needed by the statement that, though Jesus was poor himself and required poverty in his disciples, nonetheless he did not see the ideal in poverty as such (Sutcliffe supplies the qualification); Martha's loving care should not be put under the treatment of venial sin; Sutcliffe questions the reference to venial sin which Haas finds in Mt 5:37; all passages dealing with the OT, which from the nature of the book are incidental, should be read with caution, since Haas reads Christian ideas or at least ideas developed only in the last centuries before the Christian era into the whole of the OT. (M. Zerwick, Bb XXXVI (1955), 373-4, finds the strength of Haas' book in its almost complete dogmatic and moral treatment of the subject, which will be of immediate use to pastors of souls, but its weakness in the drawing of its biblical theology from dogma: Synoptics are not distinguished from John on the treatment of sin, and the particular presentations of Christ in Mt, Mk, and Lk are not probed). -- W.M. Abbott.

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J.A. Fischer, on J. Jeremias*, The Parables of Jesus (New York: Charles Scribner's Sons, 1955), CBQ XVII (1955), 643-7. -- Though Jeremias, Professor

at the University of Göttingen, shows much solid learning in attempting to prove that the Evangelists themselves were guilty of changing the meanings of the parables, and that the primitive Church largely transferred to the community parables which were originally addressed to opponents or to the crowd, the reviewer disagrees with most of the book because Jeremias puts theory before fact (and sometimes against it). Some high-handed judgments are examined. It is admitted that there are some good things in the book: the insistence on the parables with the double lesson, the stripping of parables of logia merely suggested by the story, and some few philological notes. -- W.M. Abbott. (cf. 32)

The Last Supper on Tuesday?

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J. Volckaert, "The Date of the Last Supper," Clergy Monthly, XIX (1955), 281-93. -- The article is intended to acquaint the reader with the views proposed by Mlle Jaubert in Revue de l'histoire des Religions, CXLVI (1954), 140-73 and in Vetus Testamentum (1953), 250-64. That Thursday was unquestionably the date of the Last Supper is the opinion of many e.g. Lagrange, Ricciotti, Prat. Recent studies however have reopened the entire question. Writers who consider the Last Supper a Paschal meal eaten on Thursday frequently postulate without direct archaeological or historical evidence two different calendars, one followed by Our Lord and His disciples, the other by the Jewish officials. The special contribution of Mlle Jaubert to this subject is the evidence she produces for a second calendar in current use at the time of the Passion sc. that of the pseudopigraphal Book of Jubilees (end of 2nd century B.C.) as followed by the Jewish Qumran sect which flourished in the time of Our Lord and the apostles. This calendar she thinks goes back to the time of the Exile and was religious in character. But with the Hellenization of Palestine, particularly in the 3rd and 2nd century B.C., the Babylonian system of time gradually displaced the ancient religious calendar except among a few groups such as that represented by the community at Qumran.

Now in the calendar of Jubilees the year always began on Wednesday the 1st of Nisan and the Passover therefore every year would be eaten on Tuesday the 14th of Nisan. Applying this data to the Gospels one may suppose that, because he foresaw what was to happen in the next few days and because he recognized the biblical origin of the calendar of Jubilees, Our Lord decided to follow that computation of time and ate the Passover on Tuesday evening, while the chief priests and the Pharisees with the majority of the people celebrated the Paschal meal on Friday according to the lunar calendar. That is why the Synoptic Gospels, reflecting the chronology of Jubilees, depict the Last Supper as a Passover, but John, interested only in the symbolic aspect of the Savior's death, describes the events according to the lunar, official calendar.

Two other arguments confirm the new interpretation. First, an early tradition speaks of the arrest of the Savior on Wednesday (Tuesday evening would be part of Wednesday according to Jewish reckoning). Secondly, if the arrest were on Tuesday night and the crucifixion on Friday more time, almost three entire days, would be allowed for the multiple incidents which the usual theories crowd into a few hours (15 or less). Fr. Volckaert considers Mlle Jaubert's hypothesis very probable. (Fr. E. Vogt, Rector of the Pontifical Biblical Institute, thinks the Gospels favor this new chronology (Bb 36 (1955), 408-13) and presents evidence for an ancient priestly calendar at Qumran, in the OT and the NT (ibid. 403-8). -- J.J. Collins.

"The Last Supper and the Passover", on J. Jeremias*, The Eucharistic Words of Jesus (transl. from 2nd German ed. by Arnold Ehrhardt, Oxford, Blackwell, 1955) in The Times Literary Supplement, Aug. 12, 1955, 465. -- It has been customary in England to prefer the Johannine dating, and in consequence to interpret the Eucharistic Words and Acts, not against the background of the Passover ritual but as an extension of the Kiddush ('sanctification' ceremony, in which bread and wine were blessed and distributed at the beginning of each Sabbath or feastday). The anonymous reviewer thinks it doubtful that the thesis of Prof. Jeremias can be sustained (that the Last Supper was a Passover, as the Synoptists represent it). First, why no mention of the Passover Lamb? The second difficulty arises from the attitude Jeremias takes to the Gospels in general and their relationship to one another; the reviewer illustrates his point especially with regard to John and Luke. The reviewer does not want to "be-little a great book", and notes, for example, that Jeremias' interpretation of the phrase "for many" as a Semitism meaning "for all" is a contribution of outstanding importance, and that it is, furthermore, an interpretation that has come to stay. -- W.M. Abbott (cf. 52)

The Burial of Christ and the Shroud of Turin

J. Blinzler, "Zur Diskussion um das Turiner Grablinnen," Klerusblatt (Eichstatt), 35 Jahr, 9 (1955), 156-62. -- Blinzler, NT professor at Passau, wrote a book against the Turin Shroud in 1952 (Das Turiner Grablinnen und die Wissenschaft); Bulst, professor at the Jesuit theologate in Frankfurt, produced a book in 1955 that largely refuted Blinzler (Das Grabtuch von Turin: Forschungsberichte und Untersuchungen); this article of about 8500 words is both a review of Bulst's book and a reply to it.

Bulst's "conjectures" about the history of the Turin Shroud before the 14th century are met with the stand that the first thousand years of Christianity know nothing about a relic like the Turin Shroud; the first certain testimony about it is an episcopal memorandum of 1389 declaring the Shroud a painting done about the middle of that century; therefore the Turin Shroud is not Christ's shroud.

Bulst's case that "the greatest proof for the authenticity of the Turin Shroud is the New Testament" must be rejected, since Bulst is not an exegete; his reconstruction of Christ's burial is incompatible with the Synoptic account; his exegesis of the Synoptics as well as of John 19 and 20 (on soudarion, othonia, etc.) is predetermined by the requirements of the Turin Shroud. Blinzler holds that the dead body of Christ was wrapped in the sindon at the cross and was laid in the tomb so further enwrapped, in accordance with St. John's account, that the Turin Shroud and its imprints are impossible. Blinzler quotes Gaechter: "If exegesis is not to deny its fundamental principles it must ascertain that the authenticity of the Turin Shroud is incompatible with Scripture." (Z f KT, 1953, 228). The Turin Shroud, Blinzler concludes, gives one of the most impressive and noble representations of the crucified and buried Christ, but the truth of Scripture should not be sacrificed or slighted in order that the Turin Shroud be shown to be the thing its advocates claim it is. (Vaccari's exegetical studies, however, are in favor of the Shroud, e.g. "Sindone, Bande e Sudario nella Sepoltura di Cristo," Secoli sul Mondo (Alla Scoperta della Bibbia), Turin, 1955, 438-43; Enciclopedia Cattolica, XI (1954), s.v. Sindone; Miscellanea Biblica B. Ubach, Montserrat, 1954, 375-86). -- W.M. Abbott.

P. Gaechter, on W. Bulst, Das Grabtuch von Turin (Frankfurt a. M., Knecht, 1955), Z f KT 77 (1955), 344-8. -- The book gives only a selection of all the arguments for and against; important arguments against the authenticity are omitted. The reader is not given a clear picture of the problems connected with the history of the Shroud; Bulst says nothing about historical testimony that the Shroud earlier had two colors and must have been much brighter. The crux of the problem is how to explain the picture of the body; Bulst gives no accurate clarification of this point. Bulst's exegesis of Jn 20:6 ff. is questioned. -- T. Garrett. (cf. 106)

Galot's Book on the Sacred Heart

L. Ciappi, on J. Galot, Le Coeur du Christ (Museum Lessianum, Desclée de Brouwer, L'Edition Universelle, 1953), Angelicum XXXII (1955), 191-2. -- Galot's theological learning, limpid style, and purpose (to study the Sacred Heart in the light of revelation, the public revelation of the Gospels) are approved, but Galot is criticized for attributing to Mary's intervention and maternal education the development in the Heart of Christ of the supernatural virtues, e.g. love of God and of neighbor, gratitude, predilection for the poor, simplicity, humility. Ciappi thinks this "exaltation of the work of Mary" excessive and not conformed to the data of revelation, tradition, and theology; he refers briefly to points drawn from each of these sources to prove his point, citing Suarez at the end, and concludes that Christ received from His Mother only natural dispositions suited to the exercise of every virtue. Jesus had no need of imitating His Mother since He was born "master of all, perfect, and incompressible." Christ was the son of Mary according to the flesh, but was her father, i.e. master and educator, according to the spirit. (For another extensive study of the Sacred Heart in Scripture cf. (anon.) "Cor Iesu in S. Scriptura," Nuntius Apostolatus Orationis, 1955, 6 ff., 36, 71, 100, 134, 226; "Cor Iesu apud S. Paulum," ib., 293 ff., 331. Cf. also J. Galot, "Quel est l'objet de la dévotion au Sacré-Coeur?" NRT LXXVII (1955), 924-38). -- W.M. Abbott.

A Modern Scotist Interpretation of Christ and Mary in God's Plan

D.J. Unger, "Christ and His Virgin Mother in God's Eternal Decree according to Frederick W. Faber," Marianum, XVII, Fasc. III (1955), 369-91. -- The explanation of the predestination of Jesus and Mary as it appears in the works of Fr. Faber is presented in synthetic fashion. His arguments in support of the Scotistic opinion, that in the plan of God Christ and Mary were absolutely predestined because of their own excellence, even before the prevision of the sins of the angels and of Adam, are cited. Next expressed is the view of Faber on Christ and Mary as the final and exemplary cause of all creation and his delight in contemplating them as the "Mediatores" of all creatures, angels included. After the treatment of some difficulties there follows a statement of Faber's opinion on the absolute primacy and primary predestination of Christ: "... as long as there would be any creation intended by God at all, Christ, the End of all creation, would have to be intended, and that prior to all others." More than once Faber informs his readers that sin did not occasion the Incarnation; it merely modified the plan that already existed. Although the problem of what would have happened if there had been no sin does not receive independent consideration, the positive elements of the primacy and predestination of Christ in the present order are set forth and these obtain apart from the above-mentioned hypothesis. -- J.P. Duffy. (cf. 35)

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W.G. Most, "De Corredemptione et Regalitate in Epistula Encyclica Ad Caeli Reginam," Marianum, XVII 1955, 354-368. -- A confirmation of the doctrine of Mary's immediate cooperation in objective redemption based implicitly on a congeries of papal texts and explicitly on the recent encyclical letter of His Holiness Pius XII, Ad Caeli Reginam. By means of the same papal sources emphasis is placed on the exclusion of the theory of cooperation in only subjective redemption proposed by Goossens and Lennerz and of the theory of "receptivity" proposed by Koster, Semmelroth and Muller. -- R.C. Mellett. (cf. 35)

ACTS OF THE APOSTLES

The Breaking of Bread in the Primitive Community

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M. Fraeyman, "Fractio panis in communitate primitiva," Collationes Brugenses et Gandavenses, 1955, 370-3. -- From Acts 2:42, 2:46, and 20:7-11 it is established that fractio panis is the first technical term for the Eucharistic sacrifice, and that it directly expresses the union and communion of the faithful with the one pani fracto which, according to the institution of Christ, is His body. -- W.M. Abbott. (cf. 20,33,105)

Acts 16: 11-40

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W. Rees, "St. Paul's First Visit to Philippi," Scripture, VII (1955), 99-105. -- Philippi was the first place in Europe where the gospel was preached by an Apostle, as far as our certain knowledge goes. St. Paul's visit to it was therefore more momentous than Caesar's landing in Britain or Columbus's arrival in America. The town's history and the town itself are described. The Forum or central square, wrongly called "marketplace" in some translations, is the place where Paul and Silas were flogged; its remains are known to lie beneath those of a larger and much later Forum whose foundations have been discovered.

It is likely that Paul had never been in such a Roman atmosphere before. Apparently there were few Jews there, and authorities discouraged their coming. Luke, who was there, must surely have got the fact that "the prisoners listened to them" (Paul and Silas singing psalms) from one of those very prisoners. The keeper's experience, the motives for the decision of the duovirs to release Paul and Silas, and the reasons behind Paul's actions are probed.

It was primarily for the conversion of the keeper that the great miracle of the earthquake was wrought. He is the central figure among all the converts at Philippi, and Luke, writing 10 years later, would not have told the story at such length if the convert had fallen away from the faith. -- W.M. Abbott. (cf. 18)

The Exegesis of Acts 20:35 -- "You ought to help the weak."

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J.-L. D'Aragon, "'Il faut soutenir les faibles' (Actes 20:35)," Sc Ecc, VII, (1955), 5-22; 173-203. -- The first of these two continued articles reviews the historical evolution of the exegesis surrounding this long disputed passage. Among the Greek Fathers, both Basil and Chrysostom accepted

the prima facie evidence that Paul, in this farewell address to his priests of Ephesus, referred to the simple fact that he had worked with his own hands to assist the physically infirm, perhaps including the impoverished. Augustine considered "infirmi" in the moral sense: Paul's motive, in working with his hands, was rather to avoid scandal. Later, Bede and the "Gloss" stressed the element of poverty: the "infirmi," unable to achieve their own subsistence, require it of their priests. Nicolas Lyranus, whose interpretation was followed and clarified by Erasmus, reverted to the moral meaning: Paul so gave himself to this manual labor in order to prevent the defection of those who would otherwise have resented a demand for his own support. This interpretation became common. Finally, especially with Kuinoel and De Wette, a Nineteenth-Century reaction argued for a return to the original understanding of "infirmi," those weak in body or materially impoverished.

The second and companion article takes up directly a critique of the Greek text. The weight of philological evidence from Luke's Gospel, Acts, the Septuagint and profane authors argues strongly for the material, corporeal interpretation. True, there is no other motive save self-support assigned by Paul to his manual work outside of this single context in Acts. But there is here explicit mention of such a further motive, Paul's labors for his own companions. The exhortation to the priests of Ephesus is, therefore, that they emulate Paul himself, who, following Christ's teaching that happiness is in giving not receiving, gave of what he had himself received from his mission to aid the bodily infirm and those too poor to secure their own livelihood. -- R.L. Richard. (The substance of these two articles, given as a conference at the Pont. Bibl. Inst. on Dec. 16, 1954, was also printed in La Scuola Cattolica, LXXXIII (May-June, 1955), 225-240. -- W.M. Abbott.). (cf. 18)

Knox's Commentary on Acts and Paul

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R. Kugelman, on R. Knox, A New Testament Commentary, Vol. Two: The Acts of the Apostles; St. Paul's Letters to the Churches (New York: Sheed & Ward, 1954), CBQ XVII (1955), 521-2. -- Kugelman concedes that Knox reveals a mastery of language, and assures that professional students of the Bible will find this book, like all Knox's work on the Scriptures, stimulating, provocative, at times even exasperating. He deprecates Knox's preoccupation with the Synoptic problem, his presumption of the ex cathedra strength of Ramsay's South Galatian theory, his strange interpretation of Jewish obduracy as "the force holding in check the consummation of the world," his disdain for professional exegetes, his unfair treatment of the commentators. -- J.J. McGrath.

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J.J. Collins, TS XVI (1955), 438-40, reviews Knox's contribution to the field of Catholic biblical studies, and says of this particular book that it is well written, though not always with the enthusiasm one finds in some of his other works. Collins thinks the reason is that the commentary method is somewhat uncongenial to Knox. -- W.M. Abbott.

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J.A.B., I Ec R LXXIV (1955), 135, says that Knox's latest book, a by-product of his translation, is not a systematic, verse-by-verse commentary and is not meant to be a text book. It consists of the striking observations and interpretations from the accumulation of Knox's notes. For instance, when treating of 1 Cor 8:36-8, that obscure section which exhorts some man to let his "virgin" marry, Knox prefers the theory that has never found much support, i.e. the theory of virgines sub-introductae. Knox's method is quite stimulating

for those who already know their Scripture or at least have a good commentary at hand. Knox's interpretations should not be considered in any way as being definitive, but should lead the inquisitive mind to deeper study in the Scriptures. -- F.X. Curran.

Eastern and Western Readings in the Corpus Paulinum

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R. Kugelman, on G. Zuntz, The Text of the Epistles. A Disquisition upon the Corpus Paulinum (Oxford Univ. Press, 1953), TS XVI (1955), 440-3. -- This book studies the "remarkably pure" Alexandrian stream and the "muddy" Western tradition of textual readings back to the 2nd century reservoir -- it is not a text -- from which derive all those readings, whether right or wrong, which are found in more than one of them. This work marks a milestone in the progress of textual criticism, and is indispensable for any exegete of 1 Cor and Heb. The task before text critics now is to examine the text of the Gospels and Acts as exhaustively and competently as Zuntz has examined the Epistles. -- W.M. Abbott.

The Literary Structure of Romans

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J. Dupont, "Le problème de la structure littéraire de l'Épître aux Romains", RB, LXII (1955), 365-97. -- In biblical interpretation it is very important to determine the literary structure of the whole and its parts, according to the intention of the author, in order that his ideas may be appreciated in their relationship to his basic theme. Dom Dupont reviews the various theories for the correct literary division of the doctrinal part of the Epistle to the Romans, and then gives his own. Its main feature lies in considering the main doctrinal theme as completed with the end of the fifth chapter, namely, that man is not justified by the works of the Law but by faith in Jesus Christ, and that in this justification he has peace with God and a firm hope of salvation. The six chapters that follow only supplement this theme by answering three objections suggested by what Paul has said. For one could conclude that, being freed from the Law, one could continue to sin so that grace might abound (6:1 - 7:6). Or again it might seem that the Law were evil, since it had been the occasion of aggravating sins (7:7-25). Finally, there is the scandal of the rejection of Israel, as though God were faithless and had cast off His people forever (9:1 - 11:34). The eighth chapter is inserted between the second and third objections. It is actually a continuation of the subject of the fifth chapter, the peace and hope we enjoy, now that we are justified in Christ Jesus. The reason for its insertion at this point is to bring out the contrast of this peace and hope with the misery and powerlessness of the unjustified man living under the Law. -- W.F. Macomber. (cf. 72)

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P. Benoit, on G. Dehn*, E. Wolf*, Gottesrecht und Menschenrecht (Theologische Existenz heute, N.F. 42: München, Chr. Kaiser, 1954), RB LXII (1955), 468. -- A sermon on Rom 12:1-6, followed by a conference on the problem of natural law, in which the Thomistic concept is rejected, as being essentially rationalistic, in favor of an evangelical concept (i.e. Lutheran-Barthian). Fallen man ceased to be man, he is restored to his humanity by the redemption of Christ. Hence law and morality derive from faith, not reason. Their tendency is toward liberty more than toward organization. -- W.F. Macomber.

W.G. Kuemmel*, *Verlobung und Heirat bei Paulus*, "Beihefte zur ZNW (Neutestamentliche Studien fuer Rudolf Bultmann) 21 (1954), 275-95. -- Two current interpretations of 1 Cor 7:36-38, sc. a parent providing for his daughter and "spiritual espousals", are discussed and rejected. Kuemmel then defends the thesis that Paul is speaking of espoused persons who are perplexed. Two Christians have become betrothed but after a time, moved by the apostle's praise of the virtue, wish to lead a life of virginity. Thence arises their problem. Once espoused are they not bound to marry? On the other hand must they sacrifice the higher state which they desire to embrace? According to his general principle Paul shows that virginity is preferable and that marriage, though a lesser good, is nevertheless good.

His decision in this case arises partly from Jewish presuppositions. Where the Christian position is not fixed Paul ordinarily followed what was customary among the Jews e.g. the veil for women in Church, the separate courts distinct from the Roman secular jurisdiction. Now according to the Jews espousals were equivalent to marriage. Therefore a person once espoused had a duty to marry i.e. bring the girl into his home and live with her. On the other hand following the teaching of Christ Paul could not counsel dissolving the espousals which would be equivalent to divorce. Therefore his practical decision is that if propter remedium concupiscentiae the man needs to marry, he may do so. If however there is no such need, it would be better for the parties to remain merely espoused.

For this interpretation hyperakmos applies to the man; opheilei would signify the duty to marry arising from the espousals; gamizo is "marry." The sense of the passage would be (Moffatt's translation) "If a man thinks he is not acting properly towards the girl to whom he is engaged, if his passions are too strong, and that is what ought to be done, let him do as he pleases; it is no sin; let them be married. But a man who has definitely made up his mind, under no constraint of passion but with full self-control, and who has decided in his own mind to keep her as she is, will be doing what is right." (According to M. Zerwick VD 33 (1955), 161-2 the same conclusion is reached by D. Marinelli, "De Virginibus in 1 C 7, 36-38," Studii Biblici Francescani, Liber Annuus IV (1953/4), 184-218) (For the traditional Catholic interpretation of the passage cf. R. Kugelman, "1 Cor 7:36-38," CBQ X (1948), 63-71).
-- J.J. Collins.

A Calvinist on the Advantages of Celibacy (1 Cor)

C. Boyer, on M. Thurian*, *Mariage et célibat* (Neufchatel - Paris, Delachaux et Niestlé, 1955), Unitas, VII (1955), 118-20. -- M. Thurian is a member of a Calvinist community that takes up the practice of the three vows of personal poverty, obedience to the community, and perpetual celibacy. He rejects Luther's doctrine of considering religious vows as null and void. He disagrees with Calvin on the two following points: first, where Calvin held that celibacy was of greater moral worth than marriage, M. Thurian does not; secondly, where Calvin does not think that celibacy should be vowed in perpetuity, M. Thurian does. The First Epistle to the Corinthians guides M. Thurian as he comes very near to regarding marriage as a Sacrament. Marriage is indeed indissoluble. It is a vocation. Celibacy is likewise a vocation. It is recommended by the words and example of Christ and it is encouraged by St. Paul. The most important advantages of celibacy are that it promotes the apostolate and opens the

way to contemplation. Boyer criticizes M. Thurian for not asserting the moral superiority of celibacy over marriage and its meritorious value. Here Boyer finds M. Thurian inexplicable where, after admitting the advantages of celibacy, he praises the Reformation for having sundered the bond that existed between celibacy and the priesthood. Since the priest is one who gives himself to the apostolate and to the interior life, why shouldn't the Church require celibacy of her priests? In spite of these and other points on which Boyer disagrees he finds in the book a cause for joy. Here is a recognition of truths long since forgotten or even attacked by the Protestants. -- E.F. Kelly.

The Sin of the Jews, and Conversion to the Spirit (2 Cor)

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P. Grech, "2 Corinthians 3, 17 and the Pauline Doctrine of Conversion to the Holy Spirit," CBQ, XVII (1955), 420-37. -- A comparison of the text under consideration with other Pauline texts leads the author to the conclusion that the Jews sinned through lack of faith in the testimony of the Holy Ghost as transmitted by the prophets, the Messias, and the apostles. As a result God permitted their hearts so to harden that they could not realize that the Law was made obsolete in Christ, its fulfillment.

Like the Gentile, the Jew must be converted to the Spirit by assenting to the Gospel under the Spirit's inspiration -- the Gentile aided by the testimony of miracles, the Jew by that of the Scriptures. Whenthus the veil over the Jewish heart is lifted, "Israel will recognize that the O.T. dispensation has given place to the Law of Liberty, in Christ, and that same Spirit who brought them to the Faith will endow them with the liberty of the sons of God."
-- W.B. Cogan. (cf. 92)

The Charismata in the Light of Pauline Theology

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B.J. LeFrois, on I. Goma Civit, Ubi Spiritus Dei, Illic Ecclesia et Omnis Gratia, El Espiritu Santo y sus "carismas" en la Teologia del NT (Seminario Conciliar de Barcelona, 1954), CBQ, XVII (1955), 633-4. -- LeFrois says it is refreshing to take up a work which culls the fruit of "philological and exegetical" labor and presents a more thematic treatment of passages from the angle of biblical theology. The important passages dealing with the Holy Spirit and His "charisms" in this brief and comprehensive synthesis are viewed in their entirety in the consistent background of Pauline thought. The author shows that the Church is the realm of the Spirit, that the NT faithful are living in the era of the Spirit, and that "ubi Spiritus Dei, ibi Ecclesia". The bibliography is "select, apposite, and up to date". -- J.J. McGrath. (cf. 63,92)

End of the World at Hand? (1 Th 4:16)

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A. Wimmer, "Trostworte des Apostels Paulus an Hinterbliebene in Thessalonisch (1 Th 4:13-17)," Bb 36 (1955), 273-86. -- A. Romeo, in a series of articles in VD IX (1929), 307 ff., understood 1 Th 4:16 to mean, "We who now live, who now survive, will not precede at the coming of the Lord those who have fallen asleep (our brethren who have already died)." This interpretation won acceptance only from K. Roesch in his German translation of the NT (1946) and K. Staab in the Regensburg Bible commentary on Thessalonians (1950). Adopting part of Romeo's opinion Anselm Wimmer, O.S.B. of Metten proposes another interpretation.

The verse does not include belief in an imminent parousia, he argues, because the word of the Lord to which Paul appeals is intended to provide consolation and not a new doctrine. In their grief for the supposed misfortune of their deceased friends the surviving Thessalonians would find no comfort in being told that they are to live till the second coming of Christ. On the other hand Wimmer takes hoi zontes hoi perileipomenoi ("we who live, who survive") as substantive participles which therefore do not indicate any definite time. He quotes as a parallel 2 Cor 4:11, "We the living are constantly being handed over to death for Jesus' sake." Furthermore Wimmer considers that "we who survive" is a complete phrase, as it is in v. 17, and is not to be linked with eis ten parousian tou Kyriou (in adventum Domini). Rather, with Romeo, Wimmer joins the latter to phthasomen (praeveniemus), citing Rom 9:30 and Phil 3:16 as parallels.

Therefore Paul would be saying, "We the living, who survive, will not attain to the parousia before those who are asleep i.e. the deceased Christians." Accordingly the apostle makes no statement about the imminence of the second coming, because his words are true whether Christ is to come quickly or only after many centuries. Another indication that Paul did not affirm the parousia was at hand is found in 1 Th 5:10, "whether we wake (i.e. are living at His coming) or sleep (or are dead) we should live together with him." -- J.J. Collins, (cf. 32)

S.E. Johnson on Paul and the "Manual of Discipline"

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S.E. Johnson, "Paul and the Manual of Discipline," HTR*, XLVIII, (1955), 157-165. -- The Christian Church of Jerusalem and the Qumran Scrolls run parallel at certain points where Paul diverges. Both Judaeian communities take for granted the framework of Jewish law. Their governmental discipline is firm, and the leaders wield considerable authority. By contrast, Paul, while retaining the ethical principles of the O.T., at least in some of his letters repudiates the absolute authority of the old code. Johnson implies that the organization of Pauline churches was a loose one, that Paul did not wield any authority over them, and would not permit any outside influence from Jerusalem. Certain parallels such as Baptism, the Lord's Supper, the idea of a New Covenant founded by an authoritative teacher, some aspects of biblical interpretation, the ethical imperative to share with those in need -- these are common to Paul and the Jerusalem Church. The newness of the Covenant is the strongest link between the two. Paul's emphasis on the spirit of the Law allows him to reject certain prescriptions that are central interests in the Qumran sect -- rules about food and drink, feasts, new moons, sabbaths, and asceticism. Paul mentions the service of angels; Qumran omits this. Like the Manual, Paul uses midrashic interpretation of O.T. passages, but Qumran relies heavily on the Prophets, especially Isaiah, while Paul makes wide use of the Pentateuch. Greatest parallels between Paul and the Manual center around the idea of righteousness. Finally, Johnson points out that "nothing suggests that Paul had ever known or read the Manual of Discipline ... How far he went beyond the type of thinking found in the Manual is to be accounted for from his own personality and the impact of Jesus upon him." -- R.V. Dunn. (cf. 100 ff.)

On De Witt's "St. Paul and Epicurus"

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E. May on N.W. De Witt*, St. Paul and Epicurus (Minneapolis: Univ. of Minnesota, 1954), TS XVI (1955), 443-5. -- De Witt thinks Paul himself had been an Epicurean at one time. The clinching proof is Gal 4:3 which the author re-

interprets: "so also with myself, when I was at the irresponsible age of adolescence, I was addicted to belief in atoms" (i.e. a disciple of Epicurus). De Witt's thesis is that Epicureanism functioned as a bridge of transition from Greek philosophy to the Christian religion, that Paul adopted Epicurus' superior ethic and blessed it with the new sanction of religion, but the indebtedness to Epicurus was not admitted because Epicurus was an alleged atheist and sensualist.

May terms the book a disappointment, a piece of special pleading for preconceived notions, featuring many forced and absurd parallelisms. There is no shred of evidence that Paul had ever been an Epicurean, and there is no cogent reason to assume that he had ever had any formal Greek training. De Witt's subject of discussion is a good and legitimate one; his method and conclusions are not justified; he may know his Epicurus but his knowledge of Paul is deficient.
-- W.M. Abbott. (cf. 78,79)

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W.D. Niven on N.W. De Witt, St. Paul and Epicurus, Exp T*, LXVII (1955)
45. -- The main aim of De Witt is to show that "Epicureanism furnished a bridge of transition from Greek philosophy to Christian religion". The author is correct in his view that Epicurus and his teaching were misunderstood and perverted for many centuries. The book contains numerous examples of parallelism between Epicurus and St. Paul and proposes some new interpretations of New Testament words. The reviewer agrees with some of the parallelisms but maintains that De Witt's enthusiasm for Epicurus goes too far. The author forgets or ignores the safe, simple rule for historical explanation of New Testament thought: one should exhaust Judaism before turning elsewhere.

The worst and most shocking suggestion in the book is the description of St. Paul as "the ex-Epicurean". It does not make sense and manifests a lack of judgement on the author's part. However, it is quite possible that St. Paul did read some of Epicurus's writings. -- R.E. Varnerin.

Paul and James Agree on Justification

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J. Jeremias, "Paul and James," Exp T*, LXVI (1955), 368-71. -- Prof. Jeremias of Göttingen finds no essential contradiction between the teaching of Paul and James on justification. Evidently James alludes to and supposes the Pauline thesis, for justification from faith alone occurs in early Christian literature nowhere except in Paul. Justification by faith has a central importance in the frame of Pauline teaching which insists upon the gratuity of justification. Thus sola fide describes man's way to get righteousness, and sola gratia describes God's action when attributing righteousness. Usually Paul speaks of justification by faith alone and is thinking of baptism, but at times he understands justification as a future event which will occur at the last judgment, and in that case justification is by faith which works by love. In its content and language Paul's doctrine on justification by faith is simply a development of our Lord's own preaching.

Turning to James (2, 14-26) the author finds an entirely different terminology. There faith means the intellectual acceptance of monotheism, while in Paul it signifies confidence that Christ died for my sins and that God raised Him for my justification. In James works are the fulfilment of the law of charity, while works are in Paul the meritorious fulfilment of the Mosaic law. Justification for James supposes an existing righteousness, but Paul sneaks of God giving righteousness to the ungodly. Paul is thinking of baptism, James

of the last judgment. In brief one may say that Rom 3:28 (justification without the works of the law) and Jas 2:24 (justification by works and not by faith only) are different applications of the same terms. Paul and James are combating different adversaries. Finally James like Paul repeats what Jesus says. Paul repeats the beginning of the Sermon on the Mount, "Blessed are the poor", while James repeats the words at the end "Whosoever heareth these sayings of mine and doeth them" has founded his house on a rock. -- J.J. Collins. (cf. 18)

ST. PETER AND HIS EPISTLES

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L. Turrado, on A. Penna, San Pietro (Brescia, Marcelliana, 1954), Salman-ticensis, II (1955), 195-6. -- Penna's work is an exhaustive biography, combining as it does just about everything known in our day about Saint Peter. His lengthy refutation both of O. Cullmann's opinion and of those who would see in Saint Peter the leader of the anti-Paulist mission in Galacia and Corinth may be classified among its best sections. Unfortunately, however, Penna shows himself too much of a critic in denying the authenticity of the second Epistle of Saint Peter, though he does maintain its inspiration and canonicity. The comparison set up by A. Penna between Saint Peter and Saint Paul is far from accurate. -- F. Alcina. (cf. 108)

Is I Peter a Strictly Liturgical Document?

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E. Hill, on F.L. Cross*, I Peter: A Paschal Liturgy (A.R. Mowbray & Co., Eng., 1955), in Blackfriars, April 1955, 135-7. -- The English Dominican reviewer heaps generous praise on Dr. Cross's attempts to throw light on some of the vexing problems of I Peter by drawing on his vast knowledge and skill in patristic and liturgical studies. Fr. Hill thinks that it is the author's close concern with those studies which gives a clue to I Peter that the ex professo exegetes have missed. Cross holds that I Peter was a strictly liturgical document, with special Paschal emphasis. This does not mean that the previous thesis, that I Peter is really an epistle, would have to be abandoned, but it would have to be modified. There are still many epistolary characteristics, so that we could say we have what we would call nowadays a letter enclosing another document. Cross confines himself to the liturgical aspects of I Peter, and refrains from giving an opinion on authorship and date. -- H. Murphy.

St. Peter Probably Evangelized Rome Before Paul's Letter

72

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St. Lyonnet, "De ministerio romano S. Petri ante adventum S. Pauli," VD, XXXIII (1955), 143-54. -- Did St. Peter evangelize the Romans before Paul wrote his Epistle to the Romans? An examination of the evidence offered to justify an affirmative response is undertaken in this article. With regard to the Epistle to the Romans itself and Acts 12.17, the arguments are considered indecisive. The arguments from tradition based on the alleged clash between Peter and Simon Magus at Rome during the reign of Claudius are rejected. Irenaeus and Eusebius are shown to depend upon Justin, who apparently misinterpreted a statue to Semius, a favorite god of the Sabines, as a statue in honor of Simon Magus. Finally the arguments for the episcopal reign of twenty-five years of Peter in Rome are reduced to references to the total period of the ministry of Peter from the Ascension of our Savior. The author concludes that the possibility and indeed the probability remains that Peter evangelized the

Romans before Paul's Epistle to the Romans. However, certitude is not to be found in the above mentioned arguments. Further he cautions against any attempt to use this alleged early visit of Peter to Rome in establishing the primacy of the Roman pontiffs. -- J. O'Neil. (cf. 59,60)

Petrine Theology, Peter's Cult, and the Legend

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A. Rimoldi, "L'Apostolo S. Pietro nella letteratura apocrifa dei primi 6 secoli," La Scuola Cattolica, LXXXIII (1955), 196-224. -- With annotations and copious references Rimoldi catalogues the treatment given the legend of St. Peter as it developed in the first six centuries, in order to see if and in what measure the legend was influenced by the development of Peter's cult and the devotion of the primitive Church to the Prince of the Apostles. The conclusion is that the development of the theology and cult of Peter did not cause and did not notably influence the legend. In early centuries Petrine theology and devotion always and exclusively rested on the New Testament evidence, especially "Tu es Petrus." The apocrypha, of course, also rest largely on that text. -- W.M. Abbott.

St. John's Epistles -- Bonsirven's Commentary

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A. Kleinhaus, on J. Bonsirven, Epîtres de Saint Jean (Verbum Salutis IX, Paris, Beauchesne et ses Fils, 1954), Antonianum XXX (1955), 319. -- The reviewer indicates the contents of Bonsirven's book (introd., transl., comm.) and gives it the highest praise. -- W.M. Abbott.

APOCALYPSE

Cerfaux on the Apocalyptic Woman as Both Mary and the Church

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L. Cerfaux, "La vision de la femme et du dragon de l'apocalypse en relation avec le protévangelie," Eph Th Lov XXXI (1955), 21-33. -- That the literal sense of the figure of the Woman is not only the Church but also Mary is the thesis of this scholarly article. After admitting that a history of Catholic interpretations of the text reveals among the ancient exegetes merely a secondary tendency toward a spiritual, Marian exegesis, Cerfaux can find some very recent exegetes who accept a Marian exegesis as the literal sense of the text. He proposes his own Marian exegesis as solidly probable, basing it on a new theory of the dependence of Apocalyptic genre on the Old Testament, here on Gn 3:15-16. Thus he sees two applications of the Apocalyptic symbol of the Woman, both intended by St. John, both contained, consequently, in the literal sense of the text. The first is the traditional application to the Church; the second is to Mary. In explaining the relation between these two applications, he asserts that the symbol of the Woman designates Mary, both as a real person and as one having a role to play, i.e., representing something else. What Mary represents is the Church. This double application of one symbol and the relation between the two applications is based on similar applications of Eve in Gn 3:15-16 and of the other Apocalyptic symbols, the Messiah, the demon, death, the angels, and the beasts.

As a corollary to his Marian interpretation Cerfaux sees the sun, moon and stars which clothe and surround the Woman as symbols which indicate, in the case of the Church, a glorified Church, and in the case of Mary, her celestial privilege of Immaculate Conception. -- D. Zewe. (cf. 35)

C.O. Sloane, on B.J. Le Frois, The Woman Clothed with the Sun (Rome: Orbis Catholicus, 1954), CBQ, XVII (1955) No. 3, 529-531. -- The book is a fundamental treatment of the theme of the Woman in Ap 12. The author hopes that in establishing the Marian content of the chapter, he may be found to have given scriptural basis for the spiritual Motherhood of Mary and her oneness with the Church. The longest chapter in the book, an exhaustive study of every word in Apoc 12 that bears on the question, has been so thoroughly treated, claims the reviewer, that "for a long time to come no scholar will have to plow this stretch of field again". Sloane claims that this work "commands the attention of Scripture scholar and Mariologist". -- J.J. McGrath. (P.E. Zeitler, ThQ (1955) 2 heft, 218-20, outlines the book in detail and concludes that not only exegetes but Mariologists will be interested, since here the theme Maria-Ecclesia towards which modern Mariology gravitates, is for the first time exhaustively founded on Scripture itself. -- W.M. Abbott.) (cf 35)

Theological Ideas in the Apocalypse

P. Gaechter, on H.-M. Feret, Die Geheime Offenbarung des heiligen Johannes (Patmos-Verlag, Düsseldorf, 1955), Z f KT, 77 Band (1955), 365. -- The book, tr. by Nina E. Baring, offers a Christian view of history. It is not a commentary, although many sections of the Apocalypse do receive comment. The main theological ideas are presented, after a description of the social and religious background is given and literary types are discussed. The presentation is entirely in harmony with the Apocalypse as a book of religious inspiration and comfort. Gaechter takes exception to the author's interpretation of Apoc 17 as a prophecy of the historical ruin of the world. -- A. Reddy. (cf. 33,32)

SPECIAL SUBJECTS

Opposition Between Philosophy and the Gospels?

B. d'Amore, "La filosofia e il Vangelo," Sapienza, VIII (1955), 266-85 -- "Philosophy and the Gospel" is the final lecture in a series of discourses given in Rome by distinguished scholars this year. The starting point of this consideration on the philosophical value of the Gospel is the assertion of the evident relation between the Gospel and philosophy. The matter is important, due to the influence of both the Gospel and philosophy on human life.

It was and it still is objected that the Gospel and philosophy are in opposition. To answer this objection and to demonstrate that between them there cannot be any opposition, the author considers in detail the relations of the Gospel and philosophy from the origin of Christianity up to modern times, under historical as well as doctrinal aspects.

The Gospel and philosophy, seen thus from Apostolic times up to St. Thomas Aquinas and right up to our century show us from one side that philosophy and human reason entered in fact, as they should have rightly, into the Christian religion, and they cannot now be separated from it; and from the other side that the thought of the Gospels is developed in philosophical terms, through elaboration and application of study by the Fathers, the medieval thinkers, the theologians of every age, in an environment of a rigorous and systematic philosophy, without, however, becoming itself a philosophy -- e.g. Logos in St.

John's Gospel, idealistic terms in St. Augustine's works, Aristotelico-philosophical terminology adopted by St. Thomas. (Part II of this lecture will follow in the next issue of Sapienza). -- J. Jarski.

In the same issue (pp. 350-9) d'Amore gives recapitulations of the 7 previous lectures in which different values of the Gospel were considered: religious, in "The Gospel as the revelation of the Father," by Msgr. D. Ettore Cuni-
al; social, in "The Gospel as the message of the Superior Justice," by R. Spiarri; actual, in "The Gospel as the leaven of the divine in us," by Msgr. J. de Luca; theological, in "The revelation of Christ as the science of God," by L. Ciappi; historical, by Msgr. S. Garofalo; and moral, by Msgr. C. Carbone.
-- J. Jarski.

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M.R.P. Maguire, on W. Kamlah, Christentum und Geschichtlichkeit. Untersuchungen zur Entstehung des Christentums und zu Augustins "Burgerschaft Gottes" (2d rev. ed; Stuttgart und Köln: W. Kohlhammer Verlag, 1952), CBQ XVII (1955), 531-4. -- Kamlah reinvestigates the rise of Christianity; for the most part he does not differ essentially from Eichrodt, Bousset, Bultmann, von Campenhausen, etc., except that he denies a full and unqualified Geschichtlichkeit to Christianity even at the close of the Apostolic age (Geschichtlichkeit may be described approximately as the full, authentic, active, and durative expression of a belief or movement in terms of personal participation and in relation to a given time). This thesis is the most original -- and controversial -- feature of Kamlah's book; in its extreme form it will hardly be accepted even by pronounced rationalist critics and Church historians. But Kamlah has some excellent and penetrating observations on the possible meeting grounds for Christianity and Greek philosophy, on the utilization of Greek philosophy by the Apologists, on the rise of a Greco-Christian culture, and on the development of the notion of Christianity itself as the true philosophy as well as the true religion (ch. 3).

Throughout his book Kamlah insists on speaking of Early Christian philosophy rather than theology, and on identifying Augustine as a philosopher rather than as a theologian. He defends his position largely in terms of the limited use and inapplicability of the term theologia in the Ancient Christian period. In actual fact, however, he recognizes that Augustine's thought is dominated and guided by Scripture and the Church, and that pagan philosophy became progressively subordinate to Christian teachings and principles in the course of his life. Throughout his work Kamlah stresses the harmony of faith and reason in Early Christian thought; he deplores the rejection of reason by Luther and his followers.

Finally, the critical excursus, "Troeltschs Soziologie des alten Christentums," is very interesting as well as informing, as it indicates the marked changes in German Protestant or Rationalist thinking regarding Early Christianity during the past 30 years. -- W.M. Abbott. (cf. 36,67,90)

RABBINICAL TEACHING AND THE NEW TESTAMENT

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A. Vincent, on J. Bonsirven, Textes rabbiniques des deux premiers siècles chrétiens pour servir à l'intelligence du Nouveau Testament, Rev SR (1955) 287-289. -- A. Vincent makes this significant remark about the book: "Thanks to Bonsirven, and historians will never be too much aware of it, it will be henceforth possible for us to grasp how the first Christian writings and the rabbinical texts of the first two centuries of our era agree with the documents of

the Kh. Qumran and in what they differ from them. Many false theories will thus be abandoned. It will henceforth be easy for us to grasp all the value of the new message which Christ preached to the world. A fundamental work in the library of the exegete." -- R. Murphy. (D.M. Stanley, CBQ XVII (1955), 664, says: "The selection of rabbinic texts and the judgment of value passed upon them in his Introduction by such a competent master of this difficult field of study as Pere Bonsirven ought to prove of enormous aid to Catholic Scripture scholars the world over." -- W.M. Abbott.)

Rabbinical Teaching and Christ's Teaching on the Reward-Idea

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P. Gaechter, on W. Pesch, Der Lohngedanke in der Lehre Jesu (Zink, München, 1955), Z f KT, 77 Band (1955), 363. -- Gaechter considers Pesch's work a very valuable book. Pesch institutes a comparison between the religious teaching of Jesus and of the later Rabbis in this special aspect: the idea of reward. The author carefully takes as his starting point only those texts which are recognized by all modern scholars as genuine. The author sketches the unfolding of the reward-idea in the religious thought of Israel up to the time of Our Lord. He shows how far Jesus was in contact with the views of the best of the Rabbis, and how far He surpassed these. The author does full justice to these Rabbis: the gulf between many of their views and New Testament teachings is not as wide as is often supposed. Pesch also takes care to situate these teachings of Jesus in the proper framework of His entire religious doctrine. The reviewer misses a clear presentation of the question: how far does Jesus promise a reward here in this life. The reviewer emphatically disagrees with Pesch's interpretation of Mark 10:28-30, (an ironical answer given by Jesus to the silly question put by Peter). But Pesch wins a warm approval from Gaechter for the success of his main argumentation. -- A. Reddy.

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P. Benoit, on W. Michaelis, Das Aeltestenamt der Christlichen Gemeinde im Lichte der Heiligen Schrift (Bern, Berchtold Haller, 1953), RB LXII (1955), 464. -- Although the conclusions inevitably bear the impress of their Calvinist (Evangelical) origin, still the excellent scholarship and exhaustive scientific treatment shed much light on the functions of the Elders in apostolic times and also on the origins of this institution in the Jewish synagogue. -- W.F. Macomber.

Faith and History in Lohmeyer's Exegesis

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P. Benoit, on E. Esking, Glaube und Geschichte in der theologischen Exegese Ernst Lohmeyers. Zugleich ein Beitrag zur Geschichte der neutestamentlichen Interpretation (Acta Seminarii Neotestamentici Upsaliensis, XVIII) (Copenhagen, Munksgaard; Lund, Gleerup, 1951), RB LXII (1955), 465-6. -- The particular work of Lohmeyer is introduced by a penetrating analysis of the different currents at work in German theological exegesis, which prepared the way for him. An understanding of these currents and of the scientific, philosophical, and theological "Problematik" is essential for a sympathetic comprehension of the exegetical positions to which they led. At the particular period in which Lohmeyer wrote there were many attempts to reconcile faith with (Rationalistic) history. His work was to make a synthesis of these efforts. Esking shows a great admiration for the genius of Lohmeyer, without at the same time being blind to his shortcomings, the result of his philosophical idealistic background, which made him tend to apriorize faith and idealize history. -- W.F. Macomber.

84

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J.T. Griffin, on L. Cerfaux et al, L'Attente du Messie (Bruges: Desclee, 1954), CBQ, XVII (1955), 512-513. -- A series of studies at the Journées Bibliques of Louvain on the messianic idea, has been made into a rich, challenging book full of interesting insights and lavish in the variety of treatment. Outstanding is the work of Cerfaux who studies the miracles of Christ in John's Gospel as messianic signs, "with brilliant light thrown on the relation between the OT and NT". -- J.J. McGrath. (cf. 90,91)

Missiology and the New Testament

85

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G.T. Kennedy, "The Nature of a Mission in the New Testament," AER CXXXIII (1955), 145-154. -- "A mission" is taken here to mean no more and no less than the preaching apostolate. The approach is neither dogmatic nor historico-canonical, but purely scriptural. Attention is focused, first of all, on St. Paul, the missionary preacher par excellence. The theological content and methodological approach of his preaching is briefly outlined and illustrated from Scriptural passages. This done, attention is directed to Christ, the source and inspiration, and above all, the exemplar of the preaching of St. Paul and the other Apostles. An attempt at analysis is made of Christ's own external methodology. However, "the strength and gentleness, the simplicity and the profundity, the directness and the figurativeness, the poetry and the prose" of His preaching "force one to stand in admiration of it and to abandon attempts at categorization". Just as the Apostles and early missionaries drew their preaching inspiration and source of effectiveness from Christ's own example, so the modern preacher is urged to follow along the traditional line, more specifically mirrored in St. Paul's teaching and preaching. -- S. Su.

Moral Theology from the Scriptures

86

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R. Guindon, "Le caractère évangélique de la morale de saint Thomas d'Aquin", R. de L'Université d'Ottawa, XXV (1955), 145-167. -- The Sermon on the Mount is the basis of the moral theology of St. Thomas as first seen in his "Lectura In Matthaeum". In the tradition of St. Augustine, St. Thomas draws from the Sermon the three concepts of beatitude, law, and grace, as the reward, precept, and means of the New Law of Christ. These same concepts are developed (at least implicitly) in the Contra Gentiles and the Summa Theologiae. -- A. Jolson. (cf. 23,24)

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J. Dumortier, "The moral ideas of St. John Chrysostom," Mélanges de Science Religieuse, May, 1955. -- Dumortier culls Chrysostom's notions of moral law: divine and human, distinguishing among the former those which govern the material universe, then the imperatives of conscience, and finally, the commandments of the Decalogue. From the Homilies on St. Matthew, St. Paul's Epistles, and various Old Testament books, Dumortier draws Chrysostom's incisive interpretation of sin. The moral ideas of Chrysostom have not been systematized, for the man evidences no delight in classifying virtues and vices, nor even in distinguishing them in detail. -- F. Allen.

Agape

88

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C.H. Henkey, on Viktor Warnach, Agape, die Liebe als Grundmotiv der neutes-

tamentlicken Theologie (Patmos-Verlag, Dusseldorf, 1951), CBQ, XVII (1955), 637-9. -- Henkey considers that the scope of this "monumental" work is "to show that love is the basic principle throughout the divine economy as revealed in the NT". After an inventory of all the references to agape in the NT, with "up to date exegesis" to bring out its meaning, Warnach plunges into a genuinely profound metaphysical and theological explanation of the essential characteristics of agape; with immense patience and thoroughness he has put together piece by piece the picture of this new element, the very core of the NT. Henkey finds that it is a pleasure to view the author's comprehensive knowledge of his subject and the precise working of his theological mind. Despite minor defects, occasional obscurities, and superfluous repetitions, Warnach's work "opens new horizons towards a deeper and fuller understanding of one of the most essential concepts of the NT". -- J.J. McGrath.

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N.M. Flanagan, on C. Spicq, Agape, prolégomènes à une étude de théologie néo-testamentaire (Publications Universitaires de Louvain, 1955), CBQ, XVII (1955), 634-637. -- Père Spicq seeks to answer the precise question of why the LXX and the inspired writers of the NT make almost exclusive use of the word agape to describe the reciprocal love between God and man, when other Greek words meaning love were available. Flanagan feels that this "impressive" treatment "successfully" delineates historically the complex meaning of agape from the time of Homer till the era of the NT writings and justly concludes that "agape is the only Greek word fitted to express the reciprocal love between God and Man". -- J.J. McGrath. (Schelkle, ThQ, 1955, 351, says that the history of the words and concepts agapan and agape has nowhere until now been so comprehensively delineated. -- W.M. Abbott.)

Miracles

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M.S. Enslin*, on R.M. Grant*, Miracle and Natural Law in Graeco-Roman and Early Christian Thought (Amsterdam, North-Holland Publishing Co., 1952) in American Journal of Philology LXXVI (1955), 207-209. -- Enslin praises Grant's book, and, with regard to the early Christian part, he thinks Grant's most original and provocative contribution is his insistence that the clue to any understanding of the real place of the miraculous in early Christian -- as it had been in later Jewish -- thinking is to be found in "the atmosphere of apocalyptic eschatology." The stories of miracles are to be viewed against that background of fervid expectation, and with the Semitic confidence that in the most literal sense God was all-powerful. There were many attempts by Christian protagonists to establish their credibility; actually there were but two basic or fundamental positions, the one championed by Tertullian ("to know nothing -- contrary to the rule of faith -- is to know everything"), the other by Origen (emphasis on "the spiritual truth in the bodily falsehood"). -- W.M. Abbott. (cf. 78,79)

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J. Delmotte, "Het mirakel," Collationes Brugenses et Gandavenses, 1955, 289-310. -- Extensive and detailed use is made of New Testament loci in treating the historical aspect of miracles, with reference to the encyclical Humani Generis. -- W.M. Abbott. (cf. 84)

The Evolution of the Concept of the Holy Spirit

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M.E. Boismard, "La Révélation de l'Esprit-Saint", R TH LV (1955), 5-21. --

Making use of many citations, the progressive developement of the knowledge of the Holy Spirit is traced from the idea of a special power to the full realization of his divine nature and personality. Since man lives as long as he breathes and dies with his last gasp, the Hebrews concluded that the breath was the principle of life. Man has received this breath and it is taken away again by another to whom it properly belongs, who can bestow it or take it away at will. This other is God.

The ancient Hebrews, as can be seen in the Bible, attribute directly to God any mysterious phenomenon of nature. The unceasing wind, of which no one knows precisely whence it comes or where it goes, appears as a mysterious reality sent by God. It is like the breath itself of God, the spirit of God. But breath and wind are not vague realities, they are endowed with power. In the imagery of the Bible many powers are attributed to the wind: to pile up and disperse the clouds, to alter the course of rivers, etc. How much more powerful, then, is the breath of Yahweh his Spirit. Thus the Jewish people spontaneously attribute to the Spirit any manifestation of power that surpasses the forces of man. At first unusual physical strength is attributed to the Spirit of Yahweh and this power is seen in sudden and violent effects. In the measure that the People of God become more spiritualized, they attribute more spiritual qualities to the Spirit. Thus prudence and wisdom in ruling, and the power of prophecy are effects of the presence of the Spirit of God. As prudence and wisdom are ordained to action, so the direction of the moral life is an attribute of the Spirit.

But the time is coming, according to the Prophets, when God will send His Spirit in superabundance upon the earth. This period will be inaugurated by the Messias. This is realized at the Baptism of Jesus whose chief purpose is to manifest the Messias and the authentic sign of his mission is precisely the gift of the Holy Spirit which he receives on this day. The whole mission of Jesus is developed under the guidance of the Spirit. He is moved by the Spirit to go into the desert, to return to Galilee, etc.

In the New Testament the Holy Spirit is a marvelous power which has worked at first in Christ because it resided in him in its plenitude and has resurrected his body from the dead. A Power which from the resurrected body of Christ spread itself over the entire earth and into souls who receive by Baptism the life and Spirit of Christ. A Force which elevates us above ourselves to permit us to know and to love as God knows and loves. A Force which guards secret powers which will be manifested at the day of resurrection when all bodies will rise glorious and the material world will be transformed in the power of the Spirit.

In the Old Testament, the Spirit of Yahweh was not a person distinct from God Himself. It is difficult to say precisely when the first disciples of Christ comprehended that the Spirit was a distinct person, taking his place beside the Father and the Son in the bosom of the Trinity. Their realization of the personality of the Spirit followed their realization of the divine personality of the Son and was conditioned by it.

The work of the Holy Spirit in spreading the Early Church is the theme of the Acts and the Theology of the Holy Spirit reaches its climax in the Epistles of St. Paul. In the Old Testament God had resided under the Alliance permanently only in the Temple. Now the Holy Spirit resides permanently in the bodies of Christians which thus form a new Temple of God. — J.P. Walsh.

(cf. 63)

J.H. Crehan, "The Analogy Between Verbum Dei Incarnatum and Verbum Dei Scriptum in the Fathers," JTS, VI (1955), 87-90. -- Despite the frequent use of the analogy mentioned in the title, notably that of Pius XII in Divino Afflante Spiritu, there are many who deny that such an analogy is valid. Billot is an outstanding opponent. Hence the author sets out to show that in the very early writers there is a clear indication that they were aware of the comparison between "the written word of God, produced in the Scriptures by God's power and man's in operative union ... and the mystery of the Incarnation, where godhead and manhood are united in the person of Jesus Christ (87)."

The author is compelled to admit that the earliest clear expression of the analogy yet adduced by proponents is to be found in the eighth-century writings of Hrabanus Maurus; but he believes the foundation for that writer's position is to be found in the patristic age. Eusebius and Damascene refer to Christ's use of his humanity as an instrument. Ignatius of Antioch speaks of fleeing to the Gospel "as to the flesh of Jesus." Such references are frequently made in conjunction with expositions of John 6. The strongest expressions of the analogy (from post-patristic writings) are given at the close of this brief study.
-- F.X. Curley. (cf. 33)

Definition of Dogma, and Revelation

G. Thils, "La Définition De L'Immaculée Conception Et L'Ideé De Révélation," Eph Th Lov XXXI (1955), 34-45. -- Since two forces enter into the formation of dogma, the one a divine revelation completed at one point in history, the other a development of dogma in the Church, there is always a tension between two forces kept in equilibrium by the Magisterium. The theological subject matter dealt with in each period of history has modified and colored this equilibrium of tensions without impairing in any way its function to express divinely revealed truth. After brilliantly characterizing the various modifications of this equilibrium in different historical periods, Thils examines at length the form it took under a special Commission of theologians Pius IX appointed in 1851 to examine the "argumenta Immaculatae Conceptionis".

The Commission first undertook to examine what characteristics and indications permit us to affirm a proposition is definable. It proposed five positive indications: 1) a certain number of authoritative witnesses to the doctrine can be found by a sort of historical induction; 2) one or more revealed principles containing the doctrine in question can be assigned; 3) a doctrine is part of the deposit of faith, if its denial would immediately force one logically to conclude several other articles of faith are not true (immediate virtual revelation); 4) unanimous actual preaching of a proposition by the Bishops; and 5) under certain circumstances a revealed doctrine can be found in the practice of the Church.

In evaluating the Commission's work, a critic of the period, Mgr. Tizzani found need of greater precision in distinguishing divine from merely ecclesiastical tradition, and singled out a number of passages which he felt were incomplete, ambiguous, or at least needed better formulation. Passaglia was more favorable. Thils himself, writing from the vantage point of a century later, observes that the Commission emphasized the normative value of non-written tradition, although he believes modern theologians would insist more on written tradition, especially Scriptural. He suggests to theologians today the task of

clarifying further the concept of "virtual immediate revelation" by working on the texts which contain this type of revelation. -- M.D. Zewe.

An Anglican Canon on the Development of Dogma

95

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E.C. Rich*, "Revelation and History," ECQ XI (1955), 67-78. -- The article is a paper read to the Fellowship of St. Alban and St. Sergius. The author, an Anglican Canon speaking to Anglicans, was led by his shock at the Pope's recent definition of Our Lady's Assumption to reexamine the question of the development of Christian dogma and its relations to history. His first step was to realize that tradition is the primary source of revelation, and that the Scriptures are in fact written tradition. He next goes on to show that neither Our Lord nor the Apostles were interested in bare historical facts but in preaching an interpretation of them, their meaning, which must be sought outside the historical process itself. To seek for historical proof first is a mark of unbelief, as in the case of the Pharisees who asked for a sign from heaven; the process is the other way about, Christ and the Church ask for faith first, and then show that this faith is in accord with the Scriptures and history. In this way we see how truths flow out of one another, and in turn depend on historical facts. In just such a way the historical truth of the Incarnation has given rise to a whole theology of attendant truths, among them being Mary's unique part in the Incarnation, which in turn entails her bodily Assumption. "This is the Church's dogmatic use of History", the method, "in which she uses other informants also, Scripture, tradition, the ecclesiastical sense of phronema, and a subtle ratiocinative power, which in its origin is a divine gift", to quote Cardinal Newman, as the author does at the conclusion of his article. -- R.F. Healey.

Cardinal Newman, Literary Form, and Sensus Plenior

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B. Vawter, on J. Seynaeve, Cardinal Newman's Doctrine on Holy Scripture (Publications Universitaires de Louvain, 1953), CBQ, XVII (1955), 619-621. -- Vawter says that Seynaeve's book will do nothing if not enhance Newman's position in Catholic letters and thought. "At least it can be hoped that writers on general introduction will now begin to drop Newman's name from the standard list of holders of unorthodox opinions regarding the extent of inspiration." According to Vawter, Seynaeve shows that as early as 1834 Newman was on the track of literary forms, and that he was well before his time in developing a notion of interpretation similar to the present sensus plenior. Vawter concludes: "Seynaeve's book is crammed with items that will delight anyone interested in Newmaniana," and "the professional student of Scripture will find a great deal of value in it." -- J.J. McGrath.

The Sensus Plenior, and Literary Genres

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R.E. Murphy, on R.E. Brown, The Sensus Plenior of Sacred Scripture (Baltimore: St. Mary's University, 1955), CBQ, XVII (1955), 502-503. -- Murphy, though disagreeing with Brown's fourfold classification of Sensus Plenior, and though cautioning the reader on Brown's understanding of alleged knowledge of Sensus Plenior on the part of the hagiographer, considers the work a solid, judicious contribution to the solution of a difficult problem, invaluable for its bibliography and rich footnotes, indispensable in dealing with problems of noematics. -- J.J. McGrath. (Cf. F. Schroeder, CBQ, ib., 616-617, on Prado's view of Sensus Plenior, a re-working of Perrella's. -- W.M. Abbott.)

M. de Tuya, "Inspiración bíblica y géneros literarios," Cien. Tom, LXXXII, (1955), 25-64. -- The author considers the study of literary genres in Sacred Scripture as a key to exegetical interpretation. In order to contribute to the study of this question, Fr. de Tuya enumerates the main characteristics of Oriental psychology: imagination, use of allegory and symbols, hyperbole, use of historical setting, repetitions, practicality, realism. As far as a theological attitude of mind is concerned, the Oriental writer looks at things from God's view-point. He seems to ignore the concourse of 'secondary' causes and attributes causality to God in an absolute manner. As historian, the Oriental gathers texts in a compilatory way, has little control over the sources, hence he takes parallel narratives and makes use of doublets. He is interested in the historical nucleus, the "arx", which is surrounded by 'fillings' and additions which are not intended to be told as strictly historical.

Fr. de Tuya brings home contributions from modern psychology, for instance the psychology of the adhesion, as opposed to the psychology of the affirmation in a speculative judgement. He considers the work of the inspired writer as a 'theandric' work, with a mixed psychology. This consideration enables Fr. de Tuya to give further development to his well known evaluations on the Sensus Plenior. -- R. Carías.

Are Decrees of the Biblical Commission Irreformable?

J. Dupont, "A propos du nouvel Enchiridion Biblicum," RB LXII (1955), 414-419. -- In the past few years it has been becoming increasingly clear that the Church does not consider all the decrees of the Biblical Commission as irreformable and that, at least in some questions, she does not intend that they should discourage further scientific investigations. On the occasion of the new edition of the Enchiridion Biblicum, the correct attitude to be held has been given new precision in quasi-authoritative articles written by the present Secretary and Subsecretary of the Commission. To the degree in which the decrees have a direct or indirect bearing on doctrines of faith and morals, to that extent they should be regarded as still binding on all Catholics. But to the degree that this relationship is absent, the decrees may be considered as prudential restraints intended to check the rash speculations of the biblical critics of the early twentieth century, who were so imbued with rationalism and modernism. Now that Catholic biblical science has so far advanced as to have surmounted these threats to the integrity of the Deposit, it is the wish of the Church that, provided only that her magisterial authority be fully respected, the freedom of scholars to pursue solid research should not be hindered by those pronouncements that were not intended as doctrinal. -- W.F. Macomber.

ARCHAEOLOGY

The Dead Sea Discoveries and Archaeology

C.T. Fritsch, "Herod the Great and the Qumran Community," JBL*, LXXIV (1955), 173-181. -- The author discusses the archaeological finds especially at Khirbet Qumran and confines the paper to chronological aspects of the problem. From a study of the stratified pottery remains and numismatic evidence the following historical pattern of the Jewish sect which lived there emerges: The First Period: from the end of the second century B.C. to the reign of Herod the Great, i.e., ca. 110 B.C. - ca. 37 B.C. There are signs of an earthquake

which according to DeVaux is probably the one which occurred in the spring of 31 B.C. It is clear from numismatic evidence that the site was abandoned during the reign of Herod the Great. The Second, or Restoration Period: from the beginning of the first century A.D. to 68. The Community evidently returned and made extensive repairs. The Third Period: from A.D. 68 to the end of the first century A.D. Evidences of Roman occupation. The Essene Community became a Roman outpost. The break in occupation has puzzled scholars. Some allege the earthquake as the reason, but Fritsch theorizes that the fact that the break begins about the time of Herod the Great's reign (37 - 4 B.C.) is more than a coincidence. History points out that Herod was no lover of the Pharisees and a fortiori would have been more critical of the Essenes, a much stricter sect. Also the fact that they were military in character would have added to the dislike. Fritsch believes that the occupational break coincides with the Damascus migration mentioned in the Damascus Covenant (discovered in 1910) and was due directly to Herod's disapproval of this Sect. -- R.V. Dunn.

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J.L. Kelso, "The Archaeology of Qumran," JBL*, LXXIV (1955), 141-146. -- The first archaeological campaign of Qumran took place beginning in November, 1951, and the fourth and latest took place in spring of 1955. Extensive reports have been published about the first two campaigns. From these we learn much of the largest building on the site. Built of large undressed stones it measures 30 m. x 37 m., and was dominated by a massive two-story tower which occupied the entire northwest corner. The most important find was what apparently was the scriptorium for the Essene community. Here were found the ruins of the plaster table on which MSS were copied. Two ink stands, one copper and one ceramic, were found along with two plaster basins for ritual washings by the scribes. At the end of two campaigns it appears that the history of the building falls into three phases. It was originally erected in the reign of John Hyrcanus or Alexander Jannaeus, for coins of both reigns were found. The maximum length of this first occupation is about 100 years. During the reign of Herod the Great the site was unoccupied. It was reoccupied in the reign of Archelaus apparently by the same religious group. In 68 A.D. the second phase ended by fire. In the third phase the building was used by Roman soldiers and abandoned by them about 100 A.D. It was reoccupied but briefly in 132 A.D. by troops of Bar Kochba, but the quick end of the unsuccessful Second Jewish Revolt ended the final occupation of the site. Further work in the third archaeological expedition revealed that the building had extended farther south and was occupied in the 8th - 7th century B.C. The expedition of 1952 revealed 39 caves of various sizes, which yielded pottery of similar type to those found in the first cave and two rolls of copper incised in square Hebrew characters of .4 inch in height. Chemists are now trying to unroll these badly oxidized rolls. The results of the most recent expedition have not yet been published. -- R.V. Dunn.

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G.L. Harding, "Where Christ Himself May Have Studied: an Essene Monastery at Khirbet Qumran," The Illustrated London News, No. 6072, vol. 327 (Sept. 3, 1955), 379-381. -- This is a resume article with accompanying pictures of the recently excavated site at Khirbet Qumran. About a kilometer south of the original find of the Dead Sea Scrolls is this site which appears to have been an ancient Essene monastery. More than 400 coins give us the minimum and maximum dates for the history of the building, which are found to be from 125 B.C. to 135 A.D. with several occupational breaks. The presence of the coins is most important in correcting the pottery chronology, for it is known that during the Pax Romana pottery styles remained fairly fixed, and hence a pinpoint dating cannot be gained from this period of pottery. The manuscripts found there,

according to the ceramic and numismatic evidence, cannot be later than 68 A.D. From all the Qumran caves we now have fragments of all the Biblical Books of the Old Testament except the Book of Esther, and scholars are still piecing together these fragments. Harding believes that John the Baptist was an Essene, and he speculates that Christ may also have studied with them. (He adduces no arguments to prove this point, however.) Some fifteen excellent photos provide a good general view of the site. -- R.V. Dunn.

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G. Graystone, "The Dead Sea Scrolls and the New Testament," Ir Th Q, XXII (1955), 214-230. -- A concise history of the Qumran Scrolls and a clear evaluation of its parallels with the New Testament are the merits of this article. Disagreeing with M. Dupont-Summer, Professor of the Sorbonne, who contends that "it was from the womb of this spiritual ferment (i.e. the Essenian movement which, he believes, produced the scrolls) that Christianity emerged", Fr. Graystone demonstrates the discordances between the Qumran Sect and Christianity. He writes: "The Law must be fully observed, and -- here is the capital point -- it could only be so observed in the Community." The Qumran Community was a closed Sect of initiates, rigidly exclusive, only for certain Jews eternally called and elected; under the Law based on the Sinaitic Covenant they awaited the Messiah, who had already come and by His Death abrogated the Law. Fundamental doctrines, such as the Trinity, the Divinity and Redemptive Death of Christ, were unknown to them. He concludes: "The early Christians were well enough aware of the unique origin of their religion; its source lay neither in Judaism nor in Hellenism, but in the Person, preaching, and redemptive work of the Son of God Incarnate."

What conclusions are to be drawn from resemblances in organization, in names and titles, in moral teaching, and in matters of doctrine and belief will be the subject of a subsequent article. -- W. Burke.

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H.F.D. Sparks, "The Books of the Qumran Community," JTS, VI, 2 (1955), 226-229. -- Dr. Sparks makes the excellent observation that the method so far employed by many scholars in discovering the connection between the Qumran community and the Qumran documents has been based on the assumption that all the books found at Qumran were written there. The only legitimate conclusion, in the light of the present evidence, is to speak of the books possessed by the community not produced by it. It is certain a library existed, and ancient libraries had it in common with modern libraries that many of the books came from an outside locality. We must carefully discriminate between the non-biblical works produced there and those imported from elsewhere. One must note the variety of the subject matter in the documents: e.g., "the War of the Children of Light Against the Children of Darkness" has a military theme; the "Zadokite Fragments" regulate marriage and the sabbath, but nothing similar is found in the "Manual of Discipline." Not only may these documents differ in date but also perhaps in origin. -- R.V. Dunn.

The Dead Sea Scrolls and the Christian Priesthood

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J. Schmitt, "Sacerdoce Judaique Et Hiérarchie Ecclésiastique Dans Les Premières Communautés Palestiniennes," Rev SR 3 (1955), 250-261. -- Schmitt purposes to trace the influence of the Jewish priesthood upon the forms and functions of the Christian ecclesiastical hierarchy that was regarded as the eschatological fulfillment of the Levite priesthood. From the New Testament it is clear that the early Christians were hostile to the conformist priesthood that

was centered about the sacrificial cult of the Temple and bound to the political party of the Sadducees (Lk 10:30-37). However, the primitive Church was quite favorable to the devout priesthood of the Palestinian Dispersion (Acts 8,2-53; 4.36-; 6,7;3,1-15).

The Qumran scrolls offer valuable confirmation of the influence of the devout priesthood of the Dispersion upon the formation of the ecclesiastical hierarchy of the first Christian communities in Palestine. The priesthood of the Qumran community bears striking resemblance to the primitive ecclesiastical institutions as recorded in the New Testament. The indications are as follows: 1) The Qumran institution of the "mebaqqer" or overseer is clearly paralleled by the Christian institution of the "episkopos"; 2) The Qumran community furnished the community-ideal to primitive Christianity (Compare Acts 4:32 - 5:11 with the Qumran "Manual of Discipline"); 3) Like the Qumran priesthood the Christian priesthood had its rule and ecclesiastical code. (Compare Mt 18:1-35 with the Qumran "Manual of Discipline").

These Qumran texts seem to authorize the hypothesis that the converts from the devout Levite priesthood of the Palestinian Dispersion in fact held important positions in the hierarchy of the first Palestinian Christian communities. Schmitt admits that the data is still incomplete, but he raises an important hypothesis that must await further research in the Qumran scrolls. -- R. Murphy. (cf. 37,66,52)

Golgotha and the Holy Sepulchre

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J. Simons, on A. Parrot, Golgotha et Saint-Sépulcre (Neûchatel, Delachaux et Niestlé S.A., 1955 = Cahiers d'Archéologie Biblique No. 6) in Bibliotheca Orientalis XII (1955), 139-140. -- Simons agrees with Parrot that Golgotha and the Holy Sepulchre were located outside every possible city wall of Christ's time; to put the traditional sites within the city of Christ's time, and therefore to deny their authenticity, is wholly improbable so far as archaeology is concerned, though not directly or positively disproved. But Simons finds much of Parrot's archaeological discussions irrelevant; he claims the part of the book dealing with the holy sites themselves is practically an excerpt from the writings of the Dominican School at Jerusalem; and he chides the author for neglecting E.T. Richmond's excellent pamphlet, The Sites of the Crucifixion and the Resurrection (London, 1934). -- W.M. Abbott. (cf. 47)

Herod's Fortress of Masada

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M. Avi-Yonah, "Where 900 Zealots Committed Suicide Sooner Than Submit to a Roman Army of 15,000: The Dead Sea Fortress Rock of Masada -- Fortified by the Maccabees and Held by Herod -- Now First Surveyed," The Illustrated London News No. 6081, Vol. 327 (Nov. 5, 1955), 784-787. -- The first of two articles on the subject by the Lecturer in Archaeology, Hebrew University, Jerusalem, features a sketch-map and excellent photographs. -- W.M. Abbott.

The Tomb of St. Peter and the Archaeology of Rome's Christian Cemeteries

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J.F. Rivera, on E. Kirschbaum, E. Junyent, J. Vives, La tumba de San Pedro y las catacumbas romanas (Biblioteca de Autores Cristianos, Madrid, 1954), Revista Española de Teología, XV, n. 60 (1955), 521-522. -- The first of the

three studies which the book contains, La tumba de San Pedro (The tomb of Saint Peter), is that of the Jesuit E. Kirschbaum, a member of the commission for the excavations made in the Vatican Basilica. With precise clarity, he explains how by penetrating through the archaeological layers, the trophy erected by Pope Anicetus was reached, and under it were seen some human bones. The most elementary inspection of these bones proves that they belong to "a man of advanced age, strong and tall". Although the poor appearance of the Apostle's tomb could disappoint the pious, the author emphasizes that "the learned historian gets, precisely from this fact, the definite certainty ... he is dealing with the authentic tomb of the Apostle" (p. 49). (cf. 70-73)

The second study, Los cementerios cristianos de Roma (The Christian cemeteries of Rome), goes from pages 59 to 409, and "may be considered as a modern treatise on the Archaeology of Rome's Christian cemeteries". Its author, E. Junyent, has taught the course on the catacombs at the Pontifical Institute of Sacred Archaeology in Rome. "For the theologian, this modern exposition of the Christian symbolism of the first centuries is particularly interesting, especially when compared with the parallel progress of cultural studies in the pagan world, as well as the appearance of the divers iconographic cycles and their mutual influence on contemporary literature".

The third study, Las inscripciones de las catacumbas (The inscriptions of the Catacombs), by Dr. J. Vives, gives the bilingual Corpus of 408 inscriptions conveniently annotated. There is much data about the faith, and the social, family and public life of the Christians buried beneath these inscriptions. The book is enriched with many engravings, and 123 splendid illustrations. It can be said, then, that the volume "is a valuable contribution, and most useful for a better knowledge of Christian Roman antiquity".

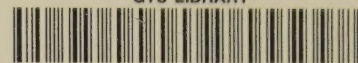
-- J. Cortes and R. Richard.

ABBREVIATIONS

	Acta Apostolicae Sedis	<u>NRT</u>	Nouvelle Revue Théologique
	American Ecclesiastical Rev.	<u>NTS</u>	New Testament Studies
	Biblical Archaeologist	<u>OCP</u>	Orientalia Christiana Periodica
<u>OR</u>	Bulletin of the American Schools of Or. Research	<u>Or</u>	Orientalia
	Biblica	<u>PEQ</u>	Palestine Exploration Quarterly
<u>iChrét</u>	Bible et Vie Chrétienne	<u>PS</u>	The Pope Speaks
	Catholic Biblical Quarterly	<u>RB</u>	Revue Biblique
	Civiltà Cattolica	<u>Rev SR</u>	Revue des Sciences Religieuses
<u>R</u>	Clergy Review	<u>RSPT</u>	Revue des Sciences Philosophiques et Théologiques
	Downside Review	<u>RSR</u>	Recherches de Science Religieuse
	Divus Thomas (Fribourg)	<u>R Th</u>	Revue Thomiste
	Divus Thomas (Piacenza)	<u>Sc Ecc</u>	Sciences Ecclésiastiques
<u>Th Lov</u>	Ephemerides Theologiae Lovanienses	<u>Scr</u>	Scripture
<u>Bib</u>	Estudios Biblicos	<u>TD</u>	Theology Digest
<u>Ec</u>	Estudios Eclesiasticos	<u>ThLZ</u>	Theologische Literaturzeitung
<u>T</u>	Expository Times	<u>ThQ</u>	Theologische Quartalschrift
	Homiletic and Pastoral Rev.	<u>Th St</u>	Theological Studies
	Harvard Theological Review	<u>VD</u>	Verbum Domini
<u>c R</u>	Irish Ecclesiastical Record	<u>Vie Int</u>	Vie Intellectuelle
<u>Th Q</u>	Irish Theological Quarterly	<u>Vie Sp</u>	Vie Spirituelle
	Journal of Biblical Liter.	<u>Z f KT</u>	Zeitschrift für Katholische Theologie
<u>S</u>	Journal of Near Eastern Studies	<u>ZNW</u>	Zeitschrift für die Neutestamentliche Wissenschaft
	Journal of Theological Studies		
<u>en V</u>	Lumen Vitae		
	Lumière et Vie		

ks of the Bible -- Old Testament: Gn; Ex; Lv; Nm; Dt; Jos; Jgs; Ru; 1-2 Sm; Kgs; 1-2 Par; Esd; Neh; Tb; Jdt; Est; Jb; Ps(s); Prv; Eccl; Ct; Wis; Sir; Jer; Lam; Bar; Ez; Dn; Os; Jl; Am; Abd; Jon; Mi; Na; Hb; So; Ag; Za; Mal; Mc. -- New Testament: Mt; Mk; Lk; Jn; Acts; Rom; 1-2 Cor; Gal; Phil; Col; 1-2 Tm; Phln; Heb; Jas; 1-2 Pt; 1-3 Jn; Jude; Ap.

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